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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, AUGUST 10, 1844. VOL. XXIII.—NO. 32.

For the Register.

NATURAL THEOSOPHY. NO. VII.

DIRECT PROOF OF A DIVINE EXISTENCE.

There are now two questions before us: First, is the doctrine of pure theism a truth?—Second, is the doctrine of *creation proper* the only true theosophy of theism?

The evidence of the being of God consists in the necessary connection between *phenomena*, and something which *produces* them: between cause and effect. We know that changes and phenomena are constantly occurring; and we also know that there *must be* something to produce them. Though we cannot understand *what* it is, nor *how* it is, yet we feel certain of its existence. If, for instance, we should see water dropping from a particular point, our conviction would be complete that there was *a cause*, though we were totally unable to conceive *how*, or *what* it was. We trace back the course of events in a train until we come to *the ultimate one*. We can then proceed no further. This ultimate event may be such merely *to us*. It may not be ultimate *in reality*. Yet there must be, somewhere, an *ultimate* source. The chain cannot be endless. For if every link hung, one upon another, then the whole chain must hang upon something. For if every separate part be dependent, then all the parts, as a whole, must be dependent also. The contrary supposition would be an absurdity.

Whatever contains the manifestation of *design* must be an effect. Design implies *a designer*: as much a work implies *a worker*; or as motion implies *a mover*. Now as this whole world is full of the incontestible marks, and instances of design, it must, of course, be *a work, an effect*. We trace the world back to its component elements. And these must have been *an effect, a work;* they had an author. For the elements of the world bear the irrefragable evidences of design and contrivance. They were fitted to produce a certain great, complicated, and most admirable effect. If a time-keeper, or a factory, containing a thousand parts, all fitted to accomplish one end, exhibits sure marks of design, how much more do the natural elements, where millions of parts are all adapted to answer a single purpose! The elements of nature, therefore, must have an author. Being an obvious effect, they are not an ultimate fact.—There is, at least, *one* fact beyond them. There is a Maker of the elements. And if the Maker be also *a work*, then there is a Maker beyond Him. But somewhere there must be an *ultimate* Maker. And as we have no necessity of going beyond the Maker of the elements, we may safely stop there, though we cannot prove Him to be the ultimate power, the first cause.

The attributes of Him who produced the natural elements, must be sufficient for their production. He, necessarily, possesses all the intelligence, skill, power and benevolence, implied in the work which He has accomplished. More than this, we cannot infer. That He was *able* to have accomplished a greater and a better work, we possess not the evidence.—That He is strictly and absolutely *infinite*, we have not, perhaps, the requisite proof. Yet the measure of His attributes is, to us, unlimited, inconceivable and adorable. In comparison with His wisdom, strength and perfection, all human skill and power 'are as nothing; less than nothing;' are but folly, weakness and vanity.

The '*apeiron*' of Anaximander, already noticed, has been badly translated '*infinity*.'—Hence it has been said that he made *infinity* to be God. But the word properly signifies *something beyond: The unknown ultimate: The invisible God*. He could not define it, except by giving it a name, signifying that it was *beyond* the last thing which he *could* understand.

There has been employed, on this subject, another kind of argument, called the 'argumentum a priori.' It professes to deduce the effect from the cause. The inventor of it was the celebrated French philosopher, Des Cartes. This man, as we have previously said, effected an important revolution in logic and science.—He lived in the 17th century, and hated 'the peripatetic philosophy' as cordially as Martin Luther had done, one hundred years before.—His disgust against it, was on account of its senseless and unintelligible terminology. This induced him, while but a youthful student, to resolve that, falling back upon the reason and resources of his own mind, he would furnish the world with a better philosophical system.—And it was the work of his life, to redeem this pledge. He began with first principles: would believe nothing until he had first proved it; not even his own existence. He would first prove his own existence; then the existence of God; then the existence of men and things about him. The form of the first argument was thus; '*I think*, therefore, I *exist*.' The conclusion is certainly contained in the premise. But he might as well have assumed the one as the other.—Next, he would prove the existence of God.—'I find,' said he, 'I find in my mind *the idea* of a perfect and infinite Being. I must have brought it with me into the world. And this idea must have its counterpart, its correspondent object. And this argument he accepted as proof of the existence of God. But how did Des Cartes know that his idea of God was *innate?* He might have learned it, as other children do, from *the word*, God; and then gradually attaching some ideas to that word. But granting that the argument is sound and conclusive, whence is it apparent that it is 'a priori' in distinction from 'a posteriori?' That it traces out the effect from the cause, rather than the cause from the effect! The idea in his mind was certainly *an effect*. In reasoning from this, he, in fact, ascended from the effect to the cause. He inferred the being of God from a work of God. And is not this, as much as any other, the argumentum a posteriori? Some few eminent men have adopted this form of argument, and made great account of it. Dr. Samuel Clarke is the most respectable example. He wrote an ingenious and celebrated book, entitled, 'Demonstration of the Being and attributes of God.' In this book he thus employed the 'argumentum a priori.' 'I have, and all men have, and they have necessarily, the idea of *infinite space;* and this infinite space must be the attribute of an *infinite Being*, who exists always and everywhere. And this Being is God.' But there is a remarkable discrepancy between this doctrine of Dr. Clarke, and one of the dogmas of Des Cartes, who asserts and teaches that there cannot be *space* unless there be *body* to occupy it: that space cannot be infinite unless body be infinite; and thus space is made an attribute of *body*, not of *mind*.

The argument for the being of God, in Dr. Paley's 'Natural Theology,' is plain and irrefragable; but in Dr. Clarke's 'Demonstration,' it is perplexed and unsatisfactory. If the pyramids of Egypt present marks of design and labor, which evince them to have been built by human hands, how much more numerous and equally irrefragable are those indications of purpose, wisdom and beneficence, which proclaim the great truth, that 'He who built all things, is God!'

There is, then, a true theosophy. But whence is it apparent that it is contained in the creation doctrine? Why not in the emanation doctrine; in the atoms-doctrine; in Dualism or Pantheism? All these doctrines confound God and nature, and imply the absurdity of *self-production*. Contemplate the Pleroma of the emanationists. In contains God and every other thing. There is, alternately, a vastly long period of evolution, during which all things *come off from* God; then a vast period of involution, during which all things are returned *into* God. Then the same great revolution is, perhaps, repeated. It is no other than a form of Pantheism. And such, equally and evidently, is the fact in regard to Dualism, and the doctrine of atoms. There are no changes, except those of phenomena. The very same measure of existence is forever and ever. The power of God, and the powers of the universe, are the same. The universe is one, and God is one with it.—They are the same; and they are *self-produced*. The principle of destruction is constantly at work; so, likewise, the principle of reproduction. And these tendencies are self-produced. For there was no previous power to produce them.

But the creation doctrine makes a broad distinction between God and nature; between Creator and creatures; between the Divine Worker and the work of His hand; between His power and their power; between His agency and their agency. And it thus escapes the imputation of *absurdity*. Though it assume things most wonderful, yet none of them are absurd. It is not absurd to believe that the elments of nature were made and endowed by an antecedent power. And besides this assumption there are no perplexing difficulties. But the idea of self existent elements, fitted wonderfully for important uses, is absurd. There can be no design, where there is no maker, no contriver.

S. F.

For the Register.

EDUCATION AND ITS MEANS.

Education should engross a large share of public attention. It is the ploughshare of the intellectual soil. It is an important instrument; but without constant and watchful care there is reason to fear its mechanism will become rusty and weak, and its power inadequate to effect its purposed end.

Our public schools are a portion of this instrument. These have always been with us a favorite means for the education of the young; and yet, at a period not far back, a sad neglect had been suffered to creep over them; and nothing but the appointment of a special agent of great capacity, of comprehensive views, and indefatigable perseverance, saved them from fatal decrepitude and incompetency. Externally and internally they have been revivified. A new intellectual life has been largely infused into them; and it is the prayer of every truly good citizen and Christian, that no narrow or bigoted spirit, may prevent a renewal of what is far, far more important, of their high moral tone and character.

The Church is another of these means of public education. It is for the adult what the school is for the child. It is designed to be a quickener of the intellect, and a purifier of the heart. Not a day, but a weekly-school. Its first great purpose certainly is worship,—but its other, is scarcely second to it. It would make its pupils not only worshippers; but intelligent worshippers; not only intelligent worshippers of one day in seven, but on the other six, would make their lives, a response to all the prayers of their Sabbaths. But how apt we are to lose sight of the great spiritual purposes of this holy instrument! How apt are its best services to degenerate into mere forms! The prayers of one, to become a substitute for prayers which should come from all! How apt to forget that all worship is worthless, unless followed out by the deeds of a holy life! The Church therefore like our schools, needs to be watched with care, that it may never slumber at its post. Sectarianism, though an evil in some of its aspects, is a great blessing when it serves to infuse a new spirit and life into our various congregations. And new measures, though always to be proposed and adopted with great caution and deliberation; yet, if they but answer the purpose to awaken the question, 'Watchman, what of the night?' may be forgiven, if at times, they should be productive of partial evils.

Our Sunday Schools are another means of education which belong more distinctively to modern times. Thus far, we think, they have more than confirmed all the expectations which they originally excited; and they give promise of even greater usefulness in time to come. They instruct the young in religion as they were not instructed by their parents before the time of their establishment. They have excited parents to more thoughtfulness and fidelity in regard to their own obligations on this subject, and if they have not yet done all that could be desired, it is to be remembered they have had many obstacles to encounter. The stream can rise only as high as its source. As better and more teachers are provided, we shall look for more and better results. But here, as in the other cases, improvement can only be expected by continued watchfulness, labor and care. Our Teachers' meetings, our social unions, our Ageney and other means are all needed to keep up these beautiful organizations,—to infuse into them more and more of spiritual life,—to improve the character of their manuals and exercises, and obtain for them teachers of higher talent and greater power, and by these and other ways to bring out from them ultimately, the highest and best results of which they are capable.

The agency is still earnestly engaged in the work. We have seen it recently stated, that since its organization, more than *one hundred* of all our schools—a good proportion of the whole in New England have come under its observation,—been visited by one or more of its agents, besides repeated visits to many. For the most part, these schools have been reported as in an excellent condition. But all, doubtless, are susceptible of much improvement. Recently they have had an opportunity to visit and address the school at Rochester, N. Y. This, like the Society to which it belongs, is still in its infancy; but like that, it has been begun with much vigor and earnestness, and promises great usefulness and success. Their new Church is neat and commodious, the vestry well prepared for their Sunday school and lectures, and under the care of Rev. Mr. Holland, they must prosper in all their spiritual and temporal interests. Also, the School at Brooklyn, N. Y. This is a flourishing school, with more than a hundred scholars. It is kept in the vestry of their new and beautiful Church. Our visit to this school was one of more than usual interest. Other visits have been made, namely, to the schools in Nashua, N. H. Saco, Me., and Brookfield, Barre, Chelsea, Quincy and Dover, Mass. The visit to the school in Quincy was very gratifying. It was a special meeting on Sunday afternoon at half past five. There were a hundred and sixty or seventy children present. It numbers about two hundred. Many parents and friends were present. Rev. Mr. Lunt, their Pastor, officiated, and addresses were made by two of the agents. The school at Dover is smaller, but is a well conducted school. It was visited on Sunday last. Rev. Mr. Sanger, their Pastor, preached in the morning a sound and persuasive discourse; at noon, the children were addressed; in the afternoon, the parents; and at six o'clock, the teachers at a special meeting. Many of our schools in the city have had their annual excursions, and exhibited, by their large numbers in attendance, increased activity and interest in the cause which they are designed to foster. They were commenced and closed with religious exercises, in which their Pastors and invited guests participated, and were seasons of unalloyed good. The next generation will witness the fruit of these labors. Happy are the agents to contribute in the humblest way to the promotion of this good work. Communications addressed as heretofore will receive prompt attention and reply.

P.

For the Register.

PEACE.

TESTIMONIES OF GOOD MEN.

We should bow implicitly to the authority of God alone; yet powerful upon our minds is the influence of the great and the good. There is a charm, a sweet and blessed power in what becomes from those we love or revere, whether with us still, or gone long ago to their rest on high. Knox, Baxter, Leighton, Schwartz, Wesley, Brainerd, Howard, Payson—what a magic in such names to the single hearted Christian, even to the man of the world!

Let me then quote from the beloved PAYSON a few of his burning thoughts on Peace. He enlisted early in this cause, devoted to it some of the finest strains of his inimitable eloquence, and left it his dying testimony and prayers. The late William Ladd so justly styled the American apostle of Peace, could scarcely refrain from tears at any allusion of the death bed scene of Payson. Once I heard him at such an allusion say, with emotions that chocked his utterance, 'I can seldom recall without tears my last interview with that man of God. With many others, I went to his dying couch where he lingered so long, like Pilgrim in the land of Beulah, on the threshhold of Heaven, and as I took his palsied hand for the last time, I shall never forget his look as he said, 'My brother, faint not. Yours is the cause of God; and he will prosper it yet. *Hold on, my dear brother*, HOLD ON TO THE END.' How well did the man of peace heed that exhortation! He labored in the cause as long as he could stand, then preached his two last sermons on his knees, and the same week went to the peacemaker's reward.

From a sermon of his on the subject of Peace, let me select a few extracts.

'War has its deep and strong foundations in the human heart, and is surrounded by a deceitful lustre which dazzles and blinds the eye of thousands. The monster, unveiled in all his deformity, is seen steeped from head to foot in human gore, gorging his insatiable maw with the yet quivering limbs of mangled victims, and feasting his ears with the wailings of disconsolate widows and helpless orphans, while the flash of cannon, the glare of bombs, and the red blaze of cities wrapt in conflagration, furnish the only light which illumines his horrid banquet

Such is the idol whom the votaries of war adore; such the Moloch on whose altars men have exultingly sacrificed, not hectacombs of beasts, but millions of their fellow creatures; on whose blood thirsty worshippers beauty has lavished her smiles, and genius its eulogies; whose horrid triumphs, fit only to be celebrated in the infernal world, painters and sculptors, poets and historians, have combined to surround with a blaze of immortal glory.

But let the monster's hideous form be exposed in its true colors to the public eye, and it will be an honor to Christianity, a powerful argument in her favor, to be known as his most decided and successful foe. To accomplish this work, to place before men in naked deformity the idol they have so long ignorantly worshipped *in* disgust, and thus turn against her the powerful current of public opinion, is the great object of the associated friends of peace.

All the perfections of an infinite God are pledged to secure their ultimate success. The time appointed for this, may not arrive in our day. The armies of peace, like the hosts of war, must have an advanced guard, a forlorn hope, who may fall while leading the way to assault and victory. But in this, as in other causes, the post of danger is the post of honor. And who would not wish to share this honor! After the glorious victory shall have been won, after wars shall have been made to cease under the whole Heaven, who will not wish to have been among the few that first unfurled the consecrated banner of peace, and advanced to assail the friends of discord while heading a world in arms!

But if any wish to share such honors, they must embrace the present opportunity. The time probably is not very far distant when their aid will not be needed; when they will be lost and overlooked in the crowds that flock around the banner of peace; when it will be far more disgraceful to be found among the advocates of war, than it now is to join the feeble band of its opposers. Already may we discern indications of no doubtful import, that he who has said, I *will work*, is even now working. A most important change in the sentiments of civilized nations, is gradually though silently effecting The number of the decided enemies of war, and of the avowed advocates of peace, is annually increasing. In this situation, it is not easy to conceive how any one who believes the Scriptures, and claims to be a disciple of the Prince of peace, or a friend to the human race, can justify himself in withdrawing his aid from a cause which is thus evidently the cause of God.'

IRENICUS

EXTERNALS IN RELIGION MORE VALUED BY EPISCOPACY THAN INWARD EXCELLENCES.

Substantially the same objections which were made by our fathers to the established church of England, are made by English dissenters at the present day. Speaking of 'modern persecution,' an eminent writer says, 'It makes the institutions of a particular church, of greater importance than the Christianity common to all churches. Zeal is always of this spurious character, when its aim is not so much to make men religious who were not so, as to cause parties to leave one place of christian worship for another; and when, in respect to education, the solicitude felt is not so much to abate the ignorance and vice of society, as to break down every apparatus of instruction which has not exclusive connexion with our own religious communion. From what we know concerning the proceedings of a very large portion of zealous Episcopalians, we cannot entertain a doubt that their ardor is very much of this faulty complexion. They have zeal, but it is not so much a zeal for Christianity, as a zeal against sects. They engage in education also, but it is not so much the ignorance of the lower classes that they fear, as the bias of the knowledge that may be imparted to them. That the poor should not be educated at all, would be deemed a less—a greatly less evil, than that they should not be educated in a manner which may lead them into the ways of dissent. This kind of zeal, accordingly, has increased only as the zeal of dissent has increased; and its aim has been to counteract dissent, rather than to work side by side with it, or to employ itself upon the ground left in the greatest degree at its disposal. It would sink into listlessness to-morrow, were it only that the religious zeal, or political disaffection, which it is meant to counteract, would follow its example. The forms of a particular church are its one thing needful, rather than the substance of Christianity as it may be found in every church. It is more concerned to put down dissent, than to put down wickedness; and to preclude dissenting education, than to encourage education in any form. The plea is a plea of religion; the real object is to uphold a fashionable worldly institute, and to strengthen a great political party. That multitudes of educated men and women should allow themselves to be actuated by a zeal which clearly announces that such is its character, would be sufficiently humiliating, though they should confine themselves to fair and honorable means in the prosecution of their object; but that they should defend, with that view, to every sort of petty meddling and oppression, is an exhibition of human infirmity truly distressing.

'It may be said that this account can only apply to wordly churchmen—men who have no just idea of spiritual religion. But we regret to say, that the conduct just now described is as conspicuous among the evangelical professors in the church, as among the merely orthodox. It may be much more inconsistent in the former connexion than in the latter, but it is as manifest in the one quarter as in the other. No doubt there are evangelical churchmen whose scriptural piety renders them happy and honorable exceptions in this respect. But, on the other hand, there is many an orthodox churchman, whose natural pride, taking the shape of gentlemanly feeling, would not allow of his descending, for a moment, to the paltry processes of persecution, which are familiar as the matters of a daily routine to not a few of his evangelical neighbors. Unhappily, it is no uncommon thing to find, that we are often safer in having to do with a sense of honor in the worldly, than with notions of religious duty in the case of persons making the largest pretensions to spirituality as professors of the gospel.' In a note he adds the following instructive facts:

'The population of Westminster consists of about 56,000 souls. For not more than 5000 of this population is church-accommodation provided by the Establishment. In one district it has been ascertained, that of 1635 families, 1324 were living in the habitual neglect of public worship; of 302 shops in the same district, 235 are open for traffic on the Lord's day. Not a few of the habitations of Westminster are known haunts of the most vicious of both sexes. In the Almonry, directly under the shadow of Westminster Abbey, are about twenty-seven houses, nearly the whole of which are houses of ill fame of the most abominable character. These houses have been so occupied during the memory of the oldest inhabitants of the parish, and they are all the property of the Dean and Chapter of Westminster.

'But let it be marked, that in the lease granted by the said Dean and and Chapter, is the following clause:—'*Or shall build or erect, or suffer to be built or erected, any chapel or meeting-house, for any separate congregation of people dissenting from the church of England, as by law established, or the said messuage or tenement to be used for any such chapel or meeting house.*'

'Now, the first conclusion from these facts clearly is, in the esteem of the Dean and Chapter of Westminster, the people of Westminster had better be without any Christianity at all than be Christianized by dissenters. The second conclusion, following as clearly as the first, is, that there is not so much to merit discontinuance in houses of the lowest infamy, as in places of religious worship, whenever the worship in them is not that of the established church. If facts have any meaning, these facts have this meaning. If the Dean and Chapter of Westminster can descend to do this—to say, by their conduct, that to enrich themselves from the gains of such places is an act of less doubtful purity than to tolerate the religion of a Watts or a Doddridge, what may we not expect elsewhere? Society should be made to perceive, more fully and widely than it has done, that among the vicious passions which have place in the human spirit, religious bigotry is one of the most irreligious, the most immoral, and the most dissocializing!'—*See pp.* 105—108, *in the second edition of a work on Congregationalism, by Robert Vaughan, D. D., Author of the Life and opinions of Wyclyffe, The Causes of the Corruption of Christianity, The Age of Great Cities, The Modern Pulpit, etc.*

It were easy to fill a volume with facts and statements, illustrating the tendency of the English church, at the present day as well as in the days of our fathers, to exalt the externals of religion above the inward excellence of it. It is a tendency which is observed and lamented by the most learned Protestants on the continent of Europe, as well as by dissenters in Great Britain. From the increasing facilities of intercourse between England and the United States, and from the predominant inclination to preserve unity and avoid 'schism' in the whole Episcopal church, there is renewed reason to fear that the spirit of British Episcopacy will become more and more conspicuous in a land, which though independent, is said 'to borrow all its theology from foreign nations.' [From the Appendix to Prof. Park's Sermon.

A WORD FOR OUR THIRD YEAR.

The following is the Editorial Introduction to the third volume of the London Inquirer.

'A second year of our editorial existence has just closed, and we are now on the threshold of a third. We claim the indulgence of our readers, while we offer a few thoughts on our position and prospects.

It may not be unprofitable to direct attention once more to the course which we have, from the first, marked out for ourselves, and have striven faithfully to pursue.

Imprimis, then, we have sworn allegiance to no sect, political or religious. We receive 'sailing orders' from none but our own reason and conscience. We put this forward as an honorable, and, unhappily, a rare distinction. To speak the truth, as we conceive it, freely and in love, has been our aim, careless with what party such utterance might for the time identify us. It has not been our ambition to view political questions in the light of Torvism, Whiggism, Radicalism, or any *ism* whatsoever, but in the light of the purest principle.

We have endeavored to test statesmen and their schemes, not by the uncertain standard of a shifting expediency, but by the fixed standard of an immutable morality. At the risk of being written down visionary and impracticable, we have ventured to maintain that it is not permitted to sacrifice principle in any case to expediency—that there are no exceptive clauses in the moral law, but that its provisions were intended to be binding upon statesmen as upon others. We have denied the transmuting power of *names*, and have not therefore nicely distinguished between party manœuvring and common chicanery—between ordinary diplomacy and 'thimble-rigging'—between national conquest and highway robbery—between aggressive wars and wholesale murder. We hold, and should unwillingly surrrender, the holy and beautiful faith, that strict adherence to the highest law will create the happiest world, and must therefore disallow every plea for a compromise between principle and policy, on the ground that we cannot get on without it. If it be urged, that this is all very well for the calm and philosophic spectator of the course of events—all very well in theory; but that those who are actively engaged in the great struggle must bend to circumstances, and sacrifice to temporary expediency; and that the world would stand still, or be filled with inextricable confusion, if statesmen were to act upon so rigid a rule—we reply, that departure from it has produced the present evil state of things, and that though a return to it may be attended by convulsions, the final result must be a fairer æra. The sooner we get back to it the better.

A principle of good is ever in the end a principle of order. It is an insult to the Great Ruler of the Universe, to suppose that in order to secure the highest well-being of his creation, it is necessary to suspend and set aside his law upon occasions. We demand therefore the supremacy of moral principle in the guidance of public as well as of private affairs. We demand it in the cabinet of the minister as in the heart of the citizen. Let politicians allege their difficulties as an excuse for their deviations, if they will, and let the excuse have its full weight; but the looker-on has no such apology for giving them his sanction; he must denounce them. Holding these views we have kept aloof from party.

We have endeavored to detect and welcome the good and useful in every zone of the political world. In considering public questions we have not held them up to the farthing rushlight of this or that political clique, we have taken a lofty point of view, in the hope of escaping from the distorting influence of party-spirit—that worst foe to truth.

We should have undertaken an easier, and certainly a more popular work, had we yoked ourselves to a faction—had we descended to personal invective and party violence. But we have preferred a calm and unfettered advocacy of truth, as, in the end, the more effective. Party-spirit is the monster-evil of our age. Truth can hardly obtain a hearing amongst us, if it do not appear in the colors of some sect. We are given over to the service of men rather than of principles. If we do not bow down to the idols which the Nebuchadnezzars of the world have set up, we must prepare to be cast into the fiery furnace. It can hardly be deemed unprofitable to keep before the world a standing protest against this evil. There must be multitudes who mourn over the daily sacrifice of principle to expediency, and the desertion of truth for the promotion of party interests. For such we desire to labor.

With respect to Religion, we advocate perfect freedom—not freedom up to this or that point only on the scale of belief, but freedom universal and unrestricted. We place this in full contrast with unblushing bigotry on the one hand, and a prevalent mock liberality on the other. We have no sympathy with those who loudly claim freedom for themselves, but deny it to others,—or with those who are tolerant up to a certain point—their *maximum* or *minimum* of belief—but are impatient of all wanderings beyond it. The assertion of this broad principle of liberty, and our own religious convictions, have connected us more immediately with the Unitarian body. To it we look mainly for sympathy and support. But we desire to be unsectarian, using the word in its true and noble sense. Not indifferent to the claims of truth—not backward in enforcing them, we would, at the same time, respect those of freedom and charity.

Generally, we aim at the production of a paper, which, while free from impurities, and revolting records of crime, shall furnish the current news of the day, meet the wants of the Unitarian body, and of all free-inquirers, inculcate a pure political morality, and disseminate noble and liberal sentiment.

In the foregoing remarks, we have spoken of our endeavors, aims, and aspirations. We are deeply conscious, that tried by our own standard, we may often be found wanting. We have merely indicated the conception of duty which we desire to realize. We shall abide by it.

One other point calls for a few remarks. On some important subjects it has been our lot to differ from many of our friends and supporters—by such differences some have been alienated. We take this opportunity of protesting once more, and once for all, against the supposition that we profess or seek servilely, to echo the sentiments of our supporters. Our position in this respect is widely different from that of most other journalists. We write for those who acknowledge no creed—who have no uniformity of belief, religious or political: we write as free inquirers, and for free-inquirers. We claim support on the ground of agreement in certain grand, all-important, and paramount principles. On other subjects, so long as we respect the principles of charity and candor, we claim the freedom which we concede to all. If we advance doctrines obnoxious to any, our columns are open to rejoinder or protest. We ask that the great points of agreement may be allowed to prevail over the minor causes of difference. If this be not so, a paper conducted on the principles of free-inquiry, and in an unsectarian spirit, is a sheer impossibility.

A word, in conclusion, as to our prospects. We have struggled through many and multiform difficulties, and have succeeded in planting ourselves on a firm basis. If we have not yet reached the heights of success, we have surmounted the more rugged portion of the ascent. We have reason to look back on our course with pride and satisfaction. But let us not be misunderstood. We are within sight of the goal, but we have not reached it. We call once more upon our friends to put an end to our season of doubt. We call on the Unitarian body—on all free-inquirers—on all who prize the great principles of which we are the servants, to complete and secure our triumph, by yielding us that additional support, which alone can give permanency to our efforts.

We endeavor to serve the Unitarian body by presenting a weekly record of its various movements, and of all the circumstances that directly or indirectly affect it; by combatting its enemies, and enforcing its claims whenever an opportunity may offer; and by furnishing to its members (in our Correspondence Department) a medium of free communication.

The DISSENTERS' CHAPELS BILL has afforded ample proof of the value of the INQUIRER to the Unitarian connection. It has substantiated its claims to support, by calling forth and directing the action of the Body on several momentous occasions,—by circulating, with rapidity, information important to it,—by forwarding the plans of individuals connected with it,—by originating useful movements,—by acquainting those of one district with the projects and prospects of their brethren in others. We have no hesitation in affirming that such an organ, appearing frequently, and affording the means of rapid communication, is essential to the Unitarian body.

It has always been a main object with us, to chronicle every important manifestation of a philanthropic spirit. There are few more striking characteristics of our age, than the growing recognition of the Christian principle of love. This is, without doubt, the most hopeful sign of the times. We cannot overrate its importance. "Love would put a new face on this weary old world." The reformation which we anticipate and strive after, must spring from it. 'Let us be lovers, and the impossible will become possible.' The bearings of this great Christian principle on our political arrangements and our social state, on our penal and military systems, on our public policy and our private responsibilities, will always engage a large share of our attention.

EMOTION AND PRINCIPLE.

One of the most common religious errors of the present day, is the habit of confounding religious interest with religious emotion. Interest in religion is our constant duty. Emotion is one of the forms which this interest occasionally assumes. Now many persons confound the two, and think that they are in a cold, stupid state, unless their hearts are full of a deep, overwhelming emotion. They struggle continually to awaken and to sustain this emotion, and are distressed and disappointed that they cannot succeed. They fail, for the obvious reason that the human heart is incapable of long continued emotion of any kind, when in a healthy state. Susceptibility of emotion is given by the Creator for wise and good purposes, but it is intended to be an occasional, not a habitual state of the mind.

For example, a man loves his wife and little children, and thinks that he may promote their permanent good in the world by removing to a new home in the West, where he can make his labors far more effectual in laying a foundation for their wealth and prosperity than he can in the home of his own childhood. He sets off, therefore, on the long and toilsome journey, to explore the ground and prepare the way for them to follow. As soon as he gets fairly upon the confines of the settled country, his mind is daily engrossed by his labors and cares. Now, he is toiling over the rough and miry road—now hesitating upon the bank of a rapid stream, now making his slow and tedious way through the unbroken forest, his mind intent in studying the marks of the trees, or the faint traces of the Indian's path. During all this time, he feels no *emotion* of love for his wife and children, but his mind is under the continued influence of the strongest possible *interest* in them. It is love for them which carries him on every step of the way. It is this that animates him, this that cheers and sustains him; while he perhaps very seldom pauses in his labors and cares, in order to bring them distinctly to his mind, and fill his heart with the flowings of a sentimental affection.

At length, however, at some solitary post-office, in the cabin of a settler, he finds a letter from home, and he lays the reins upon his saddle bow, and reads the welcome pages, while his horse, willing to rest, walks slowly through the forest.

As he reads sentence after sentence of the message which has thus found its way to him from his distant home, his ardent affection for the loved ones there, which has, through the day remained calm within, a quiet and steady principle of action, awakes and begins to agitate his bosom with more active emotions; and when, at the close of the letter, he comes upon a little postscript rudely printed, asking 'father to come home soon,' it calls to his mind so forcibly that round and happy face which smiled upon him from the steps of the door when he came away, that his heart is full. He does not love these absent ones any more than he did before; but his love for them takes a different form. Nor is it that his affection is merely in a greater state of intensity than usual at such a time. It is in a totally different state; different in its nature, and different, nay, the reverse in its tendency. For while love *as a principle of action* would carry forward to labor with cheerfulness and zeal for the future good of his family—love as a *mere emotion*, tends to destroy all his interest in going forward, and to lead him to turn around in his path, and seek his shortest way back to his home. He readily perceives this, and though the indulgence of such feelings may be delightful, he struggles to put them down. He suppresses the tear which fills his eye—folds up his letter—spurs on his horse, and instead of considering the state of emotion the one to be cultivated, as the only genuine evidence of true love, he regards it rather as one to be controlled and suppressed, as interfering with the duties and objects of genuine affection.

Now the discrimination, which is the design of the foregoing case to set in a strong light, is very often not made in religion. But it should be made. Piety, if it exists at all, must exist generally as a calm and steady principle of action, changing its form, and manifesting itself as religious emotion only occasionally. The frequency of these emotions, and the depth of the religious feeling which they will awaken, depend upon a thousand circumstances, entirely independent of the true spiritual condition of the soul. The physical influences by which we are surrounded—the bodily temperament—the state of the health—the degree of pressure of active duty—the social circumstances in which we are placed—the season, the hour, the scenery—a thousand things may, by the combined influence of some or all of them, fill the heart with religious emotion—provided that principle of religion be already established there. But we must not suppose that religion is quiescent and inactive at other times. Religion is, to say the least, quite as active a principle, when it leads a man to his work in the cause of God, as when in his retirement, it swells his heart with spiritual joys. They are in fact, two distinct forms, which the same principle assumes, and we cannot compare one with the other, so as to assign to either the pre-eminenee. Neither can exist in a genuine state, without some measure of the other. It is, however, undoubtedly the former which is the great test of Christian character. It is the former, which we are to strive to establish in our hearts, and in the which we may depend upon making steady and certain progress just in proportion to the faithfulness of our vigilance, and the sincerity of our prayers.

But in point of fact, the attention of Christians in their efforts to make progress in piety, very often looks almost exclusively to the latter. They think that continued religious emotion is the only right frame of mind—while the human mind is so constituted, that continued emotion of any kind, is consistent only with insanity. They toil and struggle for emotion—but they labor in vain, for emotion of any kind, is just the very last thing to come by being toiled for. The result is therefore, either a feeling of dejection and confirmed despondency—or else the gradual cultivation of a morbid sentimentalism, which has nothing but the semblance of piety. [Rev. Jacob Abbot.

ARROGANCE. In 'A doctrinal Catechism of the Church of England,' published in London, are the following questions and answers:

Q. Are not dissenting teachers ministers of the gospel?

Ans. No—they have never been called after the manner of Aaron.

Q. Is it not very wicked to assume the sacred office?

Ans. It is; as is evident from the case of Korah, Dathan and Abiram, mentioned in the 16th chapter of Numbers.

Q. Who appointed dissenting teachers?

Ans. They either wickedly appointed each other, or are not appointed at all,—and so in either case their assuming the office is very wicked.

Q. But are not dissenting teachers thought to be good men?

Ans. They are often thought to be such, and so were Korah, Dathan, and Abiram, till God showed them to be very wicked.

Q. But may we not hear them preach?

Ans. No; for God says, 'Depart from the tents of these wicked men.'—It ought to be added, that the Oxford divines often admit that dissenters may be truly pious; and say, 'that long established dissent affords to such as are born and bred in it a sort of pretext, and is attended with a portion of blessing, (where there is no means of knowing better,) which does not attach to those who *cause* divisions, found sects, or wantonly wander from the church to the meeting-house.'

THE AVENGER STAYED.

The history of the Danish missions in Greenland is well known. Hans Egede, a man of apostolic benevolence and zeal, was the pioneer in those efforts to Christianize the wild and savage wanderer of the frozen north; and among his successors was his grandson, Hans Egede Saabye, from whose interesting diary we select the following tale of vengeance sternly purposed, but graciously turned into love by the power of the gospel.

The law or custom of Greenland requires every murder, especially that of a father, to be avenged by the nearest of kin. Some twenty years before the arrival of Saabye, a man was murdered under circumstances of great atrocity, in the presence of his own son. The boy, only thirteen years old, was too young to defend his father, but he did not forget the debt of vengeance due to his murderer. Fleeing for his own safety into a remote part of the country, he there fanned in his bosom the secret flame for twenty-five years, and waited only for an opportunity to let it burst forth in full and fierce revenge. The murderer was a man of so much influence, and surrounded with so many adherents ready for his defence, that the son feared to attack him; but, having persuaded a number of his own relatives to accompany him, he started at length on his long-cherished purpose of vengeance, and came in quest of his victim near the residence of Saabye. The houses in Greenland are a species of common property. The people quit them during their short summer, and on returning the next winter, take possession of any one they may chance to find unoccupied. Winter was now beginning to stretch his icy arms over the north; but the avenger found no shelter for himself and his associates in the work of vengeance. Only one was vacant, and that belonged to the preacher of peace and forgiveness; but Saabye, though well apprised of his purpose, let him have the house, and treated him with his wonted courtesy and kindness.—These attentions touched the avenger's heart; and he came to thank Saabye, and repeated his visits so often, that he apologized at length for their frequency by saying, 'You are so amiable that I cannot keep away from you.' After the lapse of several weeks, he said, 'I should like to know something of that great Lord of Heaven, about whom you say so much; and some of my relations wish to learn too.' Saabye granted his request, and found ten or twelve of the company anxious for instruction. He sent a catechist to live with them, and was much gratified at their progress, especially that of the avenger who frequently left his fishing to hear instruction, and at length resolved to ask for baptism.

In the month of May, Kunnuk came to Saabye, and said, 'Teacher, will you baptize me? You know I'm obedient. I know God; and my wife, as well as I, wishes to become a believer.' 'Yes,' replied the preacher, 'you know something of God. You know he is good; you see how he loves you, and desires to make you happy; but he desires also to have you obey him.' 'I *do* love him,' earnestly rejoined the avenger; 'I *will* obey him.' 'But,' answered Saabye, 'if you wish to obey him, you must kill nobody. You have often heard his command, *thou shalt not kill*.'

Kunnuk shook his head in great emotion, and only said, half to himself, 'hard doctrine; hard doctrine!'—'Hear me, good Kunnuk,' continued the man of God. 'I know you have come to avenge the murder of your father; this you must not do if you wish to become a believer.' 'But,' retorted the avenger with a flash of indignation gleaming from his eye, 'he murdered my father, my own father! I saw it, but could not help him; and now I *must* punish the murderer.'—'You grieve me!' said the man of peace. 'How!' asked the avenger. 'Because you seem resolved to murder.' 'Only him who deserves to die.'—'But the great Lord of Heaven says, *thou shalt not kill*.' 'I *will* not—only *him*.'—'But you must not kill even him.

Have you forgotten how often during the winter, you heard this command, '*Avenge not thyself, but rather give place unto wrath; for vengeance is mine, I will repay, saith the Lord.*'—But,' asked the avenger, 'shall the wicked murder with impunity!'—'No; he shall not; God will punish him.' 'When!'—'Perhaps in this world; but certainly at the day of judgment, when he will reward every one according to his deeds.'—'That is so long,' replied Kunnuk, 'my countrymen and relations will blame me, if I do not myself avenge my father now.' —'If you did not know the will of God, I should say nothing; but now I must not be silent.' 'This is hard!' said the avenger.—'What shall I do!'—'You must not kill him; you must even forgive him.' 'Forgive him!' exclaimed the avenger. 'Your doctrine is very strange and difficult.'—'The doctrine,' rejoined the preacher, 'is not mine but Christ's.'

Kunnuk sighed deeply, but made no reply; and Saabye continued 'perhaps your father was not innocent; he too may have killed somebody.' 'As to that,' replied Kunnuk, 'I do not know. I only know that this man deserves to die.' 'Well,' answered Saabye, turning to leave the avenger, 'I have done. Kill him, if you will; but remain an unbeliever, and expect his children one day to kill you in turn.' 'You are amiable no longer,' retorted the man of blood, 'you speak hard words.' 'No, Kunnuk,' replied the man of peace, 'I love you still, and therefore wish you not to sin against God, who will do justice both to you and your adversary.' Saabye turned to go; but Kunnuk cried after him, 'Stay teacher: I will speak to my relations.'

CHRISTIAN REGISTER.

BOSTON, AUGUST 10, 1844.

RELIGION WITHOUT SECTARIANISM.

I wish to present and to discuss the question, how we may have religion in our midst without sectarianism. How can the laws of our land, or of our Commonwealth, recognize, respect or foster the great general subject of religion, without favoring, or wronging any conscience or creed? How may we as a people cherish, by public opinion and public support, a regard for man's relations as a child and servant of God—an heir of immortality, without imposing upon any conscience a fetter—or extorting a reluctant contribution from any citizen? This is a great and to many a most perplexing subject. It has intrinsic difficulties in itself, and these are exaggerated, and denied a calm and moderate consideration by the two extremes of bigotry and irreligion Yet we believe it is a subject which may be made very plain to common minds, and on which every one may favor an equal handed justice, who is willing to respect another's rights as much as his own rights, and to regard another's wishes as much as his own wishes.

It may be regarded as the united conviction of the large majority of the wise and the good in our Commonwealth, or in our nation that some of the institutions and means of religion should be cherished by legal provisions among us:—and it may be taken for granted that this majority unite in desiring, in wishing, in asking, that religion should so far be publicly cherished. To undertake to define how much, what extent of means or measures this conviction or wish covers, would be difficult, because it would lead us out of the common field of the wise and the good into the fenced enclosures of narrow sects, or into the broad highways of the indifferent. The common conviction may be taken to cover this ground; and the common desire may be taken, as cherishing so much of religion, as that a day of rest be consecrated weekly—that in our public schools, the two great commandments should be the basis of moral education—that our senates and assemblies, our hospitals and prisons, our naval and military stations should have chaplains, and Bibles furnished at the public expense. But suppose that an allowance to this extent is made, there are some delicate and some very serious questions which will arise in admitting it, and in having public action conformed to it. Let us then meet the subject before us at this point.

To clear the matter of all indefinite and subsidiary questions we may lay down at once these positions following. That if there be found an insurmountable difficulty in deciding how to fulfil the common wish that religion be to some extent publicly cherished and supported, we may always fall back upon our liberty of leaving it to take care of itself, without any help or hindrance from law. There is nothing in the Christian religion which makes it absolutely necessary that it should appear in any way upon a statute book; it does not require the legal consecration of a Sabbath, the legal support of religion in schools, penitentiaries, senates, ships or camps. The New Testament, the commands of Jesus Christ require nothing of the sort. The Christian religion did nobly dare the venture of trusting itself to the affections, the inclinations, the necessities of men for support and for perpetuity in this world. It was the first religion that risked its chance by standing aloof from the State, not asking its edicts, its swords, or its contributions. This is the highest conceivable testimony which any religion can give to its own pure and simple worth; and Christianity has given that testimony and has waited the issue with a calm patience and has received an honored and a triumphant attestation. A million Christian Temples—many of them too in lands where one set of Temples is erected by law, and another set by free contributions, are the crowning witnesses that a religion, which is true and good, needs not ask—does not want the law to protect and foster it. This then is the first position to be taken for granted—that Christians may always fall back upon their allowed liberty of leaving Christianity wholly unsustained by public patronage, if they find an insurmountable difficulty in deciding to what extent that public patronage shall go.

And another position may be taken for granted; that the law should provide redress for any one whose liberty is infringed by others on the pretence of religion. That is, if the law fosters religion in any way, the law ought equally to protect every conscience and every private purse, from all impositions and extortions in the name of religion; the law should do as much to discountenance bigotry, as to discountenance irreligion—it should have its Courts of Equity, as well as its Ecclesiastical tribunals. This is a province of the law which in some professedly Christian countries has been wholly disregarded. The Parliament of England by one bold and sweeping enactment converted the enormous possessions and endowments of Roman Catholic Universities, Churches, Chapels, Libraries, Hospitals, Schools, and poor's funds, to Protestant uses—and but reluctantly grants to a few poor dissenters the humble chapels in which their fathers worshipped, and the burial yards in which their fathers' bodies rest. On the first principle of common justice, the very basis of one great commandment at least—let not the law feast one conscience and starve another—let it not turn a great public temple into a place for pickpockets to riot in, nor hire preaching and prayer which shall bless one and curse another of the common children of God. No! This position we must take for granted, that the law should protect religious liberties, as well as foster religious inclinations. If by the concession of a majority it turn public money into the support of religious institutions—it must regard all sects as composed of the same number of persons, and must respect a single conscience as if it were really a whole sect.

Accepting these two positions—that the Christian religion does not demand any legal fostering—and that law should resist bigotry as well as irreligion—we ask how we can have religion without sectarianism—how shall we permit and regulate the allowance to the common wish of the wise and the good—the allowance to the desire of the majority that religion be to a degree cherished and fostered by our laws? We have seen that there is a conviction that the laws may do something of this sort, and that there is a desire that the laws should do something of this sort. People of piety are very earnest for it—the common sort of nominal Christians fall in with the conviction and favor it, sinners of steady habits and of easy virtue are very complaisant about it, and the multitude of the thoughtless and the indifferent care nothing about it. Proceeding on this general conviction and desire, our laws have to some extent fostered religion. Our general and our State constitutions expressly forbid any ecclesiastical legislation, any sectarian favoritism, any religious enactments. But complying with the expressed wishes, or the implied consent of the vast majority, and meeting with no protest, they do something, they exact something, which is to a degree a public and legal support of religion. Our legislatures choose and support chaplains for themselves, and for most public institutions—for military and naval stations, for prisons and hospitals. Our public schools recognize some parts of religion, and Bibles are purchased and distributed at the public charge. More is done than is necessary for mere courtesy—more certainly than our constitutions require, but not enough to give us a State, or an established religion. Here then is an attempt to foster religion without sectarianism. What opposes or hinders, what shall help, what shall secure this general and moderate allowance of a public encouragement of religion? It might be undesirable that the State should afford to religion less of encouragement than it does—but were it to attempt to encourage religion any farther it would be dangerous to liberty of conscience.

It is evident that safety and peace in this matter depend entirely upon the majority of the good and wise remaining in the same opinion about this subject which they have heretofore held, as any variance from it will either do away with all public encouragement of religion, or favor sectarianism.

Those who observe carefully what transpires from day to day, have been called to reflect upon the difficulty which seems to increase in its serious aspect—the difficulty involved in a constitutional prohibition of the support of any form or sect of a religion, united with an attempt to cherish religion in general. Whether this growing difficulty is to break our peace, remains yet to be discovered. Our own country is to solve that problem for the world. No other State ever existed which did not legislate in favor of some particular form of religion; no other State ever made the attempt of allowing entire freedom in this matter Whether a State can long and prosperously exist without an established form of religion, exclusively favored while other forms are only tolerated, is of itself declared to be a great and dangerous problem. It will be perceived that all the alleged risk of that problem is increased is our case, by an effort to unite a general encouragement of religion with a refusal of any one form of it. The whole difficulty lies in ascertaining the limits to which government may safely go in its general patronage of religious institutions. Heretofore, and thus far in our history we have proceeded amicably, and we may hope to the encouragement, the help of the fostering influences of piety and morality. This has been because the majority of the wise and good have been convinced of the necessity, and have desired to sustain the means of a general recognition of religion. Our safety lies, as I have already said, in the majority continuing to be of that opinion; then we shall have religion without sectarianism. Any appearance of a change of views in the majority is alarming, as it must give us forebodings of a state of things under which religion must be utterly banished from all public counsels and institutions, or, on the other hand, of a state of things in which consciences will be wronged and religion be made an engine of State.

I hold it therefore to be the duty of all the wise and of all the good to endeavor if possible to continue the happy state of things which now exists. It is not perfect—nothing human is—still less any human government—it is not free from objections, from embarrassments, from real difficulties. It is the best which we are likely to have. It respects the Savior's safe counsel, 'Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. It is religion without sectarianism.

Yet the difficulty of the course which our nation has undertaken to pursue begins to mingle itself now in public disputes. The difficulty seems threatening and formidable to some. Let us plainly state it. The difficulty is all on one side—the side of those who ask that government should go beyond its present limits of a general encouragement of religion. The difficulty might be on the other side, for as government by providing for a prayer or a Bible exceeds the strict letter of its delegated licence—there might be a party to complain of this—to demand that less, even that nothing be done for religion at the public expense. But there is no complaint from this quarter—it is all on the side of those who demand that the present limits to which government allows itself to trespass, be exceeded.

The position has been taken and defended by some that there is no such thing as religion without sectarianism, that it is not possible to pay a general respect to it without shaping it by a creed, and moulding it by a formular, and instilling it by catechisms and systems. And this is an honest opinion with some; they have a perfect right to hold it themselves, but the great question is, whether they have a right to hold it at the expense of others, or to hold it in a way which will in the slightest degree affect others. Their full persuasion is that certain doctrines, dear to them, make the very life and essence of religion, and that if these are not taught to the young in schools, the schools are really pagan schools. The prevailing opinion has been that the two great commandments might be taught in schools, and elsewhere by public encouragement, without infringing any rights of conscience, and with the assurance of public and individual benefit. It has been generally maintained among us that no particular doctrines, no one form of religion should be taught by public functionaries. But now there are those who say that to teach no doctrines, is to teach the very worst doctrines—to favor no form of religion, is to favor irreligion—that to leave the conscience free, is to ruin the conscience, and to leave the soul unwarned is to ruin the soul. It is in vain that you say to persons who thus judge, that there are other legitimate means for teaching what they think ought to be taught; that books, the Sunday School, the parish minister, and above all, the household where parents have control of their own, and of no others, are sufficient to accomplish what they think ought to be done. They ask more, they demand that their form of religion be taught, as of the very essence of religion, and they say that if it is not taught, then irreligion is taught. Such persons do encroach upon the liberties of others, they do not do as they would be done by. Not the slightest concession is to be made to them; security against their machinations lies in restriction, not in allowance. The voice of one person protesting against their wishes, has the authority of the voices of a million, because it has the authority of conscience and of Christianity. The constitution was designed to be our protection against that very class of persons who think to prove the righteousness of imposing their views on others, simply by urging how heartily, how seriously, and they might add, how bigotedly, they are themselves persuaded of them. And strange to say, they plead the convictions of their own conscience as an excuse for imposing on another's conscience.

But such persons may say in their defence, that their consciences are wronged by such apparent indifference to all forms of religion, as much as other consciences would be wronged by being forced to accede to their views: that is, they have a conscience in their exclusive opinions, as much as others have in their indifference about opinions. The answer to this plea is that we do not maintain indifference to all, but respect for all, and justice for all. If they further plead that justice is not done to them in compelling them to acquiesce in a state of things which they do not approve, then we can truly reply that they were born and are living in the wrong country—a country which, by its solemn compact of government, refuses to favor any views of religion in which all, who regard religion at all, do not accord. This is our compact; whether it be safe or not remains to be proved. But there are those who humbly believe that it has the favor and authority of the common Master of professed Christians, who said, 'Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's'—who taught us that while we were responsible to each other as citizens for our conduct, we were accountable to our God alone for our belief.

Still the intrinsic difficulty of our position remains, because we attempt to unite entire freedom of religion with a general encouragement of religion. And we must meet and endure the difficulty. To sigh for a state of things which should free the complicated interests of a large people in their religious views from all perplexity, is but weakness. From a more thorough consideration of this subject than we have been able now to give to it, it would appear that we are perfectly safe under the present state of things, until some form of religion shall get the mastery here which shall maintain that toleration is a sin, and that laxity in religion is sure to the state. There have been, there are sects, Christian sects, who maintain that constraint of conscience is a virtue, a solemn Christian duty, due on the part of priests and legislators to human souls. It is not impossible, but it is wholly improbable, that a sect maintaining this dogma, should win the mastery here. Our security therefore, lies in laboring to keep the majority of the wise and the good in favor of the opinion, the conviction, the method which now obtains among us, that religion may be cherished by public concessions of respect on the part of the state, while all favoring or forcing of individual creeds or consciences is strictly prohibited. To secure this end much intelligence, much charity, much mutual toleration and regard will be necessary; but any price will be cheap to secure so good, so harmonious, so desirable a state of things. Let us briefly describe what such a state of things is, and present its advantages, with the reasons which approve it as safe, and as right.

That under our Government any encouragement or support of any kind is offered to religious institutions, is to be looked upon merely as a concession of the people. The people allow, they permit their public authorities to go beyond the strict letter of their instructions. This allowance is presumed to be made by our rulers, because the people as a whole do revere and sustain religious institutions. The voluntary respect and offerings made to religion by the people without the constraint of law, are, as it were a permission, an inducement, an invitation to our rulers to presume upon the inclinations of the people, and to take measures to favor religious institutions. This we have said, is to the majority a desirable state of things, because it seems to be the spontaneous and natural result of a mutual understanding, without any contract. Still, we must remember, that this is only a concession on the part of the people, and not a legitimate exercise of power conferred by express law. And we must understand that the people are continually on the the watch to observe how their concession of a certain degree of religious interference to their rulers is employed; they are on the watch to guard themselves from encroachments, and from anything that looks in the most distant way towards a favoring of sectarianism. Thus for instance, if the ship of war, or the prison is provided with a religious instructer at the public charge, whoever accepts that offer must understand that while he is free to cherish his own views and to seek all just means to impart them, he must likewise sacredly respect the sober convictions of others. And again, if the teacher of a public school is allowed to make religious education any part of his work, he must remember that the privilege is only conceded to him so far as it wrongs or oppresses no one individual. If there is any possible way of publicly cherishing religion, without fostering sectarianism, if there is any possible way of uniting liberty of conscience, with general reverence, let us seek that way and improve it. To do this, we must keep the majority of the wise and good in that mind which they are in now. The opinion of the majority may be changed to one of two courses. The indifferent, the irreverent may increase in numbers and demand that no public recognition of religion be made in any way at the common charge. To such as these we may urge that there is something inexpressibly melancholy and threatening in a state or nation which can make no public recognition of religious sanctions. Pagan governments had such a horror of such a condition that they invented religions and forced them upon the people. Whether a nation can exist without fostering some one precise system of religion is still a problem—do not let us destroy the hope of a fair solution of the problem by a public renunciation of every recognition of religion—even prayer and Sabbath rest. And if the opinion of the majority is turning in another direction, and the existing state of things is objected to, that some one form or system, or set of opinions of religion may be set up by law—then we must protest with the authority of the Savior, that Church and State, politics and piety, have each their own province, that no legal support of religion is absolutely necessary, and that law must resist bigotry as well as irreligion.

There is one great fact bearing on this subject which seems to me to deserve serious consideration. Any legislation about religion, must favor one or another form of Christian faith. But which form shall it be? There is no deciding with certainty which of them is right. Now the law does not presume to sacrifice a man's life for crime when there is the slightest doubt of his guilt. Law requires in all cases absolute certainty before it can act. But in one sense, there is no absolute, demonstrable certainty about any form of religion, still less is there positive proof that one form of Christianity is more true than all other forms of it. I do verily believe, that the Almighty has been pleased to leave religion without visible, demonstrable proof, without positive assurance, for the sake of impressing upon all of us this truth—that religion is the concern of the individual soul with him. Neither you nor we, nor yet the wisest and most saintly man that lives, have power to decide for others what is absolute religious truth. In this uncertainty no form of faith could be favored without sectarianism, and therefore no legislation on the subject consists either with the rights of men, or with the mystery with which religion is veiled.

Yet there must be a view of this great interest in which all who in any sense call themselves Christians can accord. Let any pause before he asserts that his views alone can be true; for there are others who are as entirely satisfied that he is wrong, as he is persuaded that he is right; so that according to him there could be no possible religion left for him, while he might show all its fruits.

Religion without sectarianism is a possibility. He that can declare that there are no truths in which he can agree with all professed Christians, endangers his own title to the Christian name and character, for the Savior said—'Love is the fulfilling of the whole law.'

It seems to be the design of Providence that this nation should illustrate to the whole world the great and holy truth—that in the conflicts and struggles of sects, true religion may live and work out its benign influence. I have not a moment's fear as to the result, which will show its fruits when all establishments of religion have died of their own dignity. Here where there is no law for religion, there is love for it. Here its voluntary support is more and better than its compulsory support anywhere else. Go forth by night or by day, by moonlight or sunlight, and look from hill or meadow round upon those spires and towers of Christian Temples. No distraint was laid on any man's goods for the erection of either of them—there is no penalty attached to a choice between them all.—Here man may worship if he can worship anywhere. Here he may learn his duty to God and man, and then he may practise it—by sustaining those hospitals and charities which are likewise Christian Temples. Summer flowers in the hands of children are sacrifices sweet and acceptable to Him who made the lilies of the field—and all excellence is reverence and worship. But the moment the law interferes, it converts a holy service of willing duty—into a reluctant submission to taxation. We may render unto Cæsar the things which are Cæsar's, while we render unto God the things that are God's.

BISHOP DOANE.

The following extract is from an address of Bishop Doane to a connection in his Diocese—which is worthy of perusal as it shows in a pretty clear light the claims which he wishes over the several parishes of his Diocese. To him, it may seem modest and proper to say that God through him sent a minister to a parish, and that it is his duty as a successor of the apostles to supply the 'sheep with a shepherd,' but to us it sounds like consummate impudence, if not profanity. It may do for a man to make such assumptions, who while abroad, receives without rebuke, the title of Lord Bishop of New Jersey, but we trust that the people will understand their and his position too well to permit such foolish claims to pass without notice. If he has the right to impose on the societies, ministers—he also has the right to control their belief, and thus has in charge their consciences. Such a doctrine might not have disgraced a Pope of the fourteenth century, but it is unbecoming a Christian minister of the present day, and we believe it will have no countenance from the intelligent denomination to which the Bishop belongs.

'I was mortified to find, after I had left Freehold, that the ability, acquirements, and excellent spirit of the devoted young minister, whom God sent them by me were cramped and hampered by the temporary tenure of his invitation to the parish. This is the second instance of the kind in this Diocese, so far as I have been informed. I take occasion now to say that it is one which I can never recognize; nor, so far as depends on me, permit. I do not wish to be understood as speaking harshly of the matter. Parishes do it, I am aware, partly in ignorance of their duty; more, in a distrust of God's sure blessing on a full discharge of duty. But it is a crying evil, and I must speak plainly of it.—It is wrong in principle, and it is injurious in practice. It makes the minister dependent on mere whim and humor, and it tempts the people to disquietude and restlessness. The pastoral relation is perfectly destroyed by it: for it makes the shepherd the mere servant at his will to every sheep in all his flock: not for 'Jesus' sake,' but 'for a piece of bread.' Ministers are sent from God. It was not that men felt their wants, and asked for them from Him; but that He saw their wants, and pitied them, and sent them to their rescue. And the holy scriptures, when it would set forth mankind in most disastrous plight, describes them as 'sheep that have no shepherd.' *In the divine wisdom, Bishops, as successors of the apostles, have, from Him, the care and duty to supply the sheep with shepherds. They ordain ministers. They send them out to feed and guide the flock. They appoint them to their several stations, to gather in Christ's sheep that are dispersed abroad, and fit them, in the folds which he set up on earth, for the one fold in heaven.*'

For the Register.

THE RAHWAY QUESTIONS.

If the editor of the 'Register' has no better, he can make use, if he p'ease, of the following answers.

Question 1. 'Is there any difference between faith and belief? Answer 1. Belief in Christianity, or in its fundamental,—that Jesus Christ spake the words of God—together with all which that fundamental is understood to imply, may be denominated Christian *faith*. In other words, that belief in which all Christians are agreed. But that belief in which they interpret Christianity differently may be denominated *opinions*. There is a convenience and propriety, in making this distinction.

2. There is an important difference between *saving* faith and a *mere* belief of truth: between faith being *alone*, and faith being *obeyed*. A mere belief of truth does not render a man righteous. His moral character is not changed. But if faith be *obeyed*, the subject of it becomes a righteous man. When it is said, that 'he who believeth on the Son hath everlasting life,' the declaration must be understood as made on the assumption that the believer conforms his practice and life to his faith. A man, if rational, always acts agreeably to his belief. If he believes one thing to be right and best, and does another, he is so far forth, a maniac. He does not act naturally. But we always presume that a man will act rationally. We commonly speak on this assumption; though it be a known fact that some men, at times, do not thus act. Yet as a general fact, they do. Hence, when we know what a man believes it is best for him to do, we say that he will do it. If we know that he believes that a certain candidate for an office is the best man in nomination for that office, we say that he will vote for him. And if we know that a man believes that Jesus Christ is the Son of God, we presume that he will be governed by that belief: that he will make it the great practical principle of his life. Faith easily and naturally runs into *principle*. Faith in Christ thus saves a man. It converts him from his sins. But until faith is obeyed, he remains 'in the gall of bitterness and the bonds of iniquity.

Question 2. 'Can a man believe without evidence?' Rational faith is founded on reason; on evidence. Our reason is the faculty we possess for the purpose of distinguishing truth from falsehood. It is *the office* of reason to do this. It is the end for which we are endowed with it. Hence we are unfaithful to our reason, we neglect this gift of God that is in us, if we do not employ it to the purpose for which it was bestowed. If we admit as true what our reason dictates to be untrue, we debase ourselves: we pervert the endowment of our nature. We dishonor God by a misimprovement of His gift.

Rational faith always follows the dictates of reason. We believe because we cannot rationally withhold our belief. The thing we believe may be very incomprehensible and mysterious. Yet we believe it because the evidence is conclusive; is inevitable. Thus we believe in the doctrine of a self-existent God. And we act *rationally* in entertaining this belief. For it is the strong and irresistible dictate of our reason. But if there were any *absurdity* in the doctrine we could not believe it. Our reason would protest against it. We can never believe an incomprehensible doctrine unless the evidence of its truth be clear, full, overwhelming. We reject the doctrine of the Trinity, and that of transubstantiation, not merely because they are incomprehensible and absurd, but because there is no good evidence of the truth. They are not in the Bible rationally interpreted. Every enlightened, candid, unprejudiced man believes things which he cannot comprehend. But he believes none of them against the authority of his reason. On the contrary his reason compels him to believe them. He has no struggle against the dictates of his reason, for it is this which lays upon him the necessities of believing.

There is, perhaps, a description of faith which may be called *instinctive*, *impulsive*, *implicit*. Thus children believe what their parents and others declare to be truth. They feel an instinctive trust in the authority of their superiors. Their minds are so constituted that it is natural to them. And this native confidence in the truthfulness of others is, doubtless a wise provision made by our Divine Creator. But this instinctive faith is not *always* to govern us. Having acquired maturity of reason, and a measure of experience, we should make our faith rational: reduce it to the standard of our reason; believe only on evidence: 'Prove all things and hold fast that which is good.' If we permit the mere dictor of our teachers to be the authority for our faith, and thus continue to be children through our whole lives, we fail to improve our talent and bury it in the earth. And by the most favorable judgment of our case, we must be accounted negligent and slothful servants.

There is, also, peradventure, *a transcendental faith: a sentimental belief, which is purely subjective and which creates its own object.* Upon the merits of this faith we are not competent to undertake any decision. We offer only one general remark; that a man *can know* nothing; nor believe anything *rationally*, until his *reason has acted* in the case. He cannot know what *a sensation indicates*, until his understanding, aided by experience, informs him. He cannot know that a feeling is true, or that an impulse is right, till reason has passed its judgment upon it. Our intellect, understanding, reason, is our faculty for the acquisition of knowledge. Where this faculty has not acted, we can have neither knowledge nor rational belief.

The last question has respect to the motives of good acts: 'Must they be done for Christ's sake,' in order to be righteous? Our answer is, that *the love of the right* is the purest and holiest motive from which we can act: the love of goodness for goodness' sake, in the same sense in which we love beauty for beauty's sake. This is the soundest principle of the healthiest morality. to be honest, because *it is right:* to be truthful, because *it is right:* to be faithful, compassionate, generous, diligent in our business, charitable in our judgment of others, because these things are *right*. Our Savior acted from this motive: He did the will of his Father in heaven because it seemed right and lovely. It was, to him, as his meat and his drink. On this principle stands the benediction; 'Blessed are they who hunger and thirst after righteousness, for they shall be satisfied.' The love of goodness is, in principle, the same thing as love to God; for He is the Good; Goodness. He is Goodness in the same sense that He is 'Light.' What we do from a motive of pure humanity is recognized as having been for Christs' sake. 'Inasmuch as ye have done these things'—feeding the hungry, clothing the naked, visiting the prisoner's, and ministering to the rich—'unto one of the least of my brethren'—and all mankind are my brethren—ye have done them unto me.' Whatever we do from the motive of love to man, love to God, love to righteousness, is, constructively, done for Christs' sake; done from love to the doctrine which he taught.

We have omitted the fourth question because it had been, by implication, answered in our previous remarks. There is, however, one danger to be guarded against. We are liable to conclude that we have striven, to our utmost, after an obedience and imitation of Christ, while we have obtained only an outward and regular conformity. But a morality and religion which will merely reach a worldly standard is not sufficient. Our Savior's life was above the world. It was elevated, pure, disinterested, heavenly. We have never done all that we ought to do, and can do, until we have attained, in some proper manner, to live above the world and have our conversation in heaven. It is thus that we become 'strangers and pilgrims on the earth.' He said to his disciples; ye are not of the world, even as I am not of the world.' 'Abide in me, and I in you; for without me ye can do nothing.' Hence the declaration of the apostle; 'I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God.' And he enjoins upon Christians, 'that the life of Christ be manifested in their bodies.'

S. F.

For the Register.

COLONIZATION, NO. III.

MESSRS. EDITORS,—In the task I have undertaken, of vindicating the Colonization Society and its founders, I have now to prove that the tendency of the society's efforts towards ultimate emancipation was recognized and valued by those who took part in its establishment.

In my first communication, I named the Rev. Robert Finley as having taken the lead in this organization of the Society, in December, 1816. Among the papers accompanying Mr. Kennedy's Report (Document, No. 283, of the House of Representatives in 1843,) pages 166 to 172, I find an article ascribed to Dr. Finley, entitled 'Thoughts on the Colonization of the Free Blacks'—I extract the following passage. 'The love of liberty, which prevails in those states, must be attended with a desire to see abolished a system so contrary to the best feelings of our natures. But however strong the desires of many, however lively the impressions of the great principles of right, or however pungent the convictions of a dying bed, it is believed to be unsafe to encourage the idea of emancipation. The evil therefore increases every year, and the gloomy picture grows darker continually, so that the question is often and anxiously asked, What will be the end of this? The most natural and easy answer seems to be, Let no time be lost; let a colony or colonies be formed on the coast of Africa, and let laws be passed permitting the emancipation of slaves, on condition that they shall be colonized. By this means the evil of slavery will be diminished, and in a way so gradual as to prepare the whites for the happy and progressive change.'

If it be objected that in proposing to annex any conditions to emancipation, Dr. Finley was behind the spirit of *our* age, it is sufficient to reply, that he was in advance of the spirit of *his own*.

Among the original members of the Colonization Society, we find the name of Samuel J. Mills. This eminent servant of God was one of those, who

> 'contented with their fame in heaven,
> Seek not the praise of men;'—

and who, while setting on foot the most important enterprises, and devoting to their success every power of body and of mind, prefer to leave to others the distinctions which accompany them. The account given by Dr. Griffin of the influence of Mills, as quoted by Dr. Spring in his life of the latter, is as follows,—referring to a society formed by Mills and others at Williams College. 'I have been in situations to *know*, that from the counsels formed in that sacred conclave, or from the mind of Mills himself, arose the American Board of Commissioners for Foreign Missions, the American Bible Society, the United Foreign Missionary Society, and the African School under the care of the Synod of New York and New Jersey; besides all the impetus given to Domestic Missions, to the Colonization Society, and to the general cause of benevolence in both hemispheres. If I had any instrumentality in originating any of these enterprises, I here publicly declare that in every instance, I received the first impulse from Samuel John Mills.' One cannot indeed read this strong testimony, without a suspicion of exaggeration, but allowing the utmost abatement on that account, we have enough left to mark the influence of a powerful mind and a devout heart. I understand from a source entitled to entire confidence, that the project of African Colonization was discussed in Andover Theological Seminary, during Mill's residence there.—He entered that institution in 1810.

Of the spirit with which this young divine entered into the cause of Colonization, judgment may be formed from the following extract from a letter addressed by him to the Rev. Ebenezer Burgess, now Dr. Burgess of Dedham, with whom he visited Africa in 1818, for the purpose of selecting a suitable location for the contemplated colony.

'My brother, can we engage in a noble enterprise? We go to make freemen of slaves. We go to lay the foundations of a free and independent empire on the coast of poor degraded Africa. It is confidently believed by many of our best and wisest men, that if the plan proposed succeeds, it will ultimately be the means of exterminating slavery in our country. It will eventually redeem and emancipate a million and a half of wretched men. It will transfer to the coast of Africa the blessings of religion and civilization; and Ethiopia will soon stretch out her hands unto God.'

Mr. Mills died on his passage home from Africa.

From northern clergyman, let us turn to southern statesmen. In my first communication, I mentioned the name of John Randolph, as one among the founders of the society, who probably might not have shared in the extensive views which connected it with the future abolition of slavery. Subsequent examination induces me to believe that such an opinion would be unjust to the memory of that great though eccentric man. At the first meeting of the society, Dec. 21st, 1816. Mr. Randolph, after observing that the society tended to secure, as he expressed it,* the property of every master in the United States over his slave,' closed his remarks with the following language, evincing that even he looked on the society as tending towards emancipation, and considered this tendency as an argument in its favor. 'If a place could be provided for their reception, and a mode of sending them hence, there were hundreds, nay thousands of citizens who would by manumitting their slaves, relieve themselves from the cares attendant on their possession.'* That Mr. Randolph viewed the society as a means of securing the peace and safety of the south, so long as slavery should exist, is a fact which we need not wish to conceal; as no good man can wish that the abolition of slavery should be otherwise than peaceful; and even the most sanguine, whatever they may *wish*, can scarce *expect* it to be otherwise than gradual.

At the meeting above referred to, and at which the Society was first organized, Mr. Clay presided. He remarked, in introducing the subject, that 'it constituted no part of the object of this meeting to touch or agitate, in the slightest degree, a delicate question connected with another portion of the colored population of our country.' In this remark, he was perfectly correct. The object of the Society is simple, being the colonization, with their own consent, of free persons of color on the shores of Africa. But respecting the ultimate tendency of the Society, Mr. Clay's own opinions were in harmony with those of Finley and of Mills. In his letter accepting the office of President of the Society, under date of Dec. 22, 1836, Mr. Clay uses the following language—'Regarding the American Colonization Society as the only practical scheme ever presented to public consideration, for separating, advantageously to all parties, the European descendants upon this continent from the free people of color, the descendants of Africans, with their own consent; *and of ultimately effecting a more extensive separation of the two races*, with the consent of the States and individuals interested, I shall continue to cherish the highest interest in the success of the Society, and will contribute whatever is in my power to promote its prosperity.'†

My next extract shall be from a letter addressed in 1817 to the Secretary of the Society, by Gen. Robert Goodloe Harper, of Maryland, whose name is not indeed on the list of the original members of the Society, probably from his not having been in Washington when it was organized; but who, from his extensive influence and deep interest in the cause, may well be regarded as among the founders of the Institution. Gen. Harper observes, 'It tends, and may powerfully tend to rid us, gradually and entirely, in the United States, of slaves and slavery: a great moral and political evil, of increasing virulence and extent, from which much mischief is now felt, and very great calamity in future is justly apprehended. It is in this point of view, I confess, that your scheme of Colonization most strongly recommends itself in my opinion, to attention and support.' I give but one further extract from this long and very valuable letter, the principal part of which is devoted to the very subject before us, the bearing of the Colonization enterprise on the ultimate emancipation of the whole slave population.

'To the slaves,' says Gen. Harper, 'the advantages (of the Colonization scheme) though not so obvious or immediate, are yet certain and great. In the first place, they would be greatly benefitted by the removal of the free blacks who now corrupt them, and render them discontented; thus exposing them to harsher treatment and greater privations. In the next place, this measure would open the way to their more frequent and easier manumission; for many persons, who are now restrained from manumitting their slaves by the conviction that they generally become a nuisance when manumitted in the country, would gladly give them freedom, if they were to be sent to a place where they might enjoy it usefully to themselves and to society.'‡

Gen. Charles Fenton Mercer, of Virginia, though apparently not present at the first meeting, ranks among the fathers of the Colonization cause. For many years together, he was its constant advocate on the floor of Congress; and in 1827, presented as chairman of a committee, a report favorable to the Society, from which I extract the following passage. 'All must concur, however, in regarding the present condition of the free colored race in America as inconsistent with its future social and political advancement; and where slavery exists at all, as calculated to aggravate its evils, without any atoning good. Among those evils, *the most obvious is the restraint imposed upon emancipation by the laws of so many of the slave-holding states*, laws deriving their recent origin from the obvious manifestation which the increase of the free colored population has furnished of the inconvenience and danger of multiplying their number where slavery exists at all.'§

Nor has the Society, in its collective capacity, hesitated, even in its earliest days, to declare that while it held but one object in view as the aim of its exertions, it contemplated with joyful anticipation, the great result beyond, to which its own comparatively restricted efforts might in God's providence, subserve. This will be sufficiently exemplified by the following extract, from its first annual report, January 1st, 1818. 'The effect of this institution, if its prosperity shall equal our wishes, will be alike propitious to every interest of our domestic society; and should it lead, as we may fairly hope it will, to the slow but gradual abolition of slavery, it will wipe from our political institutions the only blot which stains them; and in palliation of which we shall not be able to plead the excuse of moral necessity, until we shall have honestly exerted all the means which we possess for its extinction.'‖

In my last communication, I quoted the language, to the same effect, employed by Mr. Madison, the second President of the Society.¶ That great statesman, as well as Chief Justice Marshall,** was favorable to the application of

the income of the Western domain of the United States, in aid of the cause of Colonization.

I might appeal to facts—to what was almost the first action of the Society, its successful interference to prevent the sale of recaptured Africans in Georgia,††—and to the numbers who have since been emancipated for the purpose of emigration to Liberia. But I must close. lest I tresspass on your indulgence. I have I trust, accomplished the object I proposed, that of vindicating the founders of the Colonization Society from the charge of base and selfish motives. If confidence is to be placed in the word of such men as Finley and Mills, Randolph and Clay, Harper and Mercer, Madison and Marshall, then were these, the founders and great supporters of the Colonization cause, influenced by no motive inconsistent with philanthropic feelings toward the colored race, and a desire to see slavery ultimately abolished in our land. S. G. B.

* Kennedy's Report, &c., page 220.
† African Repository for January, 1837, page 38.
‡ Kennedy's Report, pages 197, 201.
§ Ibid, page 410.
‖ Ibid, page 182.
¶ Ibid, page 442.
** Ibid, page 443.
†† Gurley's Life of Ashmun, page 118.

NEW PUBLICATIONS.

THE WASHINGTONIAN REFORM:—An Address delivered before the Hingham Total Abstinence Society, June 16, 1844. By JAMES L. BAKER.

This address by J. L. Baker, Esq. of this City, delivered recently at Hingham, is one of much interest and value. It contains many just and good thoughts expressed in the language of eloquence and wisdom. The subject of it is the Washingtonian Reform, the origin of which is justly ascribed to the broad foundations, and the thorough preparations which had been made for it, by the distinguished pioneers in this great cause. It accounts naturally for the wonderful fervor which so many unlettered men have displayed in its advocacy.

'They speak right out what they do know, and this is the true secret of their eloquence.—They have a great experience to relate. They are full of their subject It has taken possession of them, and if I may so speak, been burned into their very souls. They have almost passed through the very valley of the shadow of death, and have come back to warn us of the fate they have escaped. Such men must be eloquent, and their's will be that true eloquence of nature, that 'snatches a grace beyond the reach of art.'

Having traced the history and the effects of this great movement; bestowing, as he proceeded, a just eulogium on those who have labored for, and in it; and especially upon its subjects, those, 'whose courage have enabled them to resist the invading hosts of Alcohol, a king far mightier than Xerxes;—to throw off with Herculean effort the shackles of a slavery more galling and more hopeless than has ever yet oppressed our race; to strangle a serpent which had entangled itself in an hundred folds round its victim, and was striking its fangs into the last citadel of life,'—he passes to the consideration of 'the often mooted subject of moral suasion, as it is called, as distinguished from legal, or what are termed coercive measures.' This part of the address, in our view, is particularly sound and satisfactory. We wish we had room for all this portion of it. The result to which he arrives is, that

'With the exception of the constitutional argument which has been so often reiterated in our Courts and declared by the Supreme Court of the State to be wholly insufficient, I have never heard a plea in favor of the right to exercise the calling of a public seller, by retail, of ardent spirits, that could bear the test of examination, or that was deserving a serious refutation.' 'The right and duty of society, is to prevent by legal enactment, those practices and crimes, which endanger the safety and well-being of the whole community, and to punish them for that reason only, and not because they are in themselves criminal or immoral.' 'Society prohibits, and must prohibit, whatever is inconsistent with its own safety. The right of self-protection is the very condition of its existence.

We shall be glad to know, as Mr. Baker asserts 'that these very Washingtonians instead of deprecating a resort to legal measures as formerly, are now calling loudly for that protection which the strong arm of the law can only afford against a thirst for gold more insatiate than that of intemperance itself, against a cupidity which no moral suasion, or suasion of any other kind can reach, except the persuasion of force, of a power which must be obeyed, and which says to each and to all, 'so use your own that you injure not that of another.' L.

PIC NIC AT HINGHAM, AUGUST 1, 1844.

An Anti-Slavery friend who was present at this Festival, has given us the following particulars.

From the gathering on the Steam Boat wharf, it was augured that there would be something of a crowded party. But when, after leaving the wharf, an accession of about 600 was received at East Boston, chiefly from Lynn and Salem, there was no longer room for doubt on that point. In numbers about 1200 strong, as it was estimated, the large steamer Portland proceeded slowly down the harbor. The tide was out, and the boat grounded at half a mile from the landing place. The party were landed by the smaller boat, the Gen. Lincoln, running twice for that purpose. On landing, all the bells of the town were ringing a merry peal. It was now high noon and oppressively hot in the streets. The procession moved at once to the grove, composed not only of the Steam Boat party, but of mass delegations from many of the towns of Plymouth and Norfolk counties,—amounting, as it was estimated, to five or six thousand,—more than could be comfortably provided with seats or refreshments, though the Hingham friends did all that mortals could do to meet the exigencies of the occasion.

On arriving at the grove, which was delightfully cool and refreshing, justifying its name of Tranquillity Grove, the meeting was opened with an apropropriate and fervent prayer from the Rev. O. Stearns of Hingham,—after which two letters,—one brief, but cordial, from Charles Francis Adams, Esq., and the other long spirited, and energetic from his venerable father, John Q. Adams, were read by the President of the day, Mr. Garrison. A recess of nearly an hour was then taken to obtain refreshments; after which, on reassembling in the ampitheatre which had been fitted up with seats, the time was occupied very agreeably and profitably till sunset with alternate singing and speeches.

The singing by the Hutchinsons, who have been well-styled the Anti-Slavery Rainers, was very spirited, and was received with unbounded applause. In this department, too, the Hingham friends, under the lead of Jairus Lincoln, did exceedingly well.

The speeches were all to the point and effective. None were tedious, or inappropriate, or ill-natured; which is saying much for a free meeting of several thousands, where every one was at liberty to speak what, and when, and as long as he pleased. The principal speakers were Edmund Quincy, John Pierpont, James F. Clarke, John L. Russell, Frederick Douglass, H. Clapp, Jr., and Wm. A. White.

At sunset the party were again at length received on board the Portland. But scarcely had they proceeded two miles when a dense fog set in, and rendered it extremely dangerous to go on. Here was an appalling prospect. Twelve hundred people to spend the night together in cabins, where the air was confined and hardly respirable, or on the decks, where the chilly night damps made it unsafe and uncomfortable to sit or stand still long at a time! Never were friends, that were so glad to meet, so anxious to part. Many slept not at all; but though fatigued by the day's exertions, continued to walk about, like unquiet ghosts, the whole night.—Besides this there was nothing to eat, and but little water to drink. As one person facetiously remarked, they had to endure the evils of a redundant population, and what was still worse a famishing one. Many serio-ludicro scenes transpired which a writer like Dickens would have made much of. Not a little patience and philosophy were needed, and not a little of both were exercised, and when the next morning at eight o'clock they reached the wharf, not a little gratitude, our friend thinks, was felt.

MINISTRY AT LARGE.

We are gratified to learn that the Executive Committee of the Benevolent Fraternity of Churches have appointed the Rev. Warren Burton Minister at Large to labor in conjunction with Rev. Messrs. Waterston and Sargent in this most important sphere of Christian effort. The increased and rapidly increasing population of our city made it exceedingly desirable that the Fraternity should in this way enlarge the sphere of its operations, and we rejoice that the Committee have been able to obtain the services of a gentleman so favorably known to the community, and whose character and qualifications render him in so many respects admirably adapted to this work. Mr. Burton we understand entered upon his labors on the first of the present month, and will devote himself principally to visiting among the poor, preaching from house to house, instructing, counselling, comforting all, and ascertaining, as far as he can by thorough personal investigation, the extent of poverty, and the moral and physical condition of the poor in our city. He will find himself associated with faithful and devoted men, and from the hearty sympathy and zealous co-operation and continued labors of its three ministers, we feel confident that the glorious object, at which the Fraternity aims, the moral and religious improvement of the poor, will be greatly advanced.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums, viz:

From the Auxiliary Association in Brooklyn, N. Y.,	$ 15 00
From Rev. Mr. Weiss' Society in Watertown, additional,	4 25
From the Auxiliary Association in Norton,	11 00
From the Auxiliary Association in Lancaster,	18 00
From Hon. Samuel Hoar, annual subcription,	10 00
From Auxiliary Association in Lexington,	5 00
From Auxiliary Association in Dedham,	25 00
From Auxiliary Association in Wayland,	6 00
From Auxiliary Association in Marblehead,	8 00
From Auxiliary Association in Belfast,	26 00
From Auxiliary Association in Providence,	150 00

SUNDAY SCHOOL SOCIETY.

The Treasurer of the Sunday School Society acknowledges the receipt of Twenty-five Dollars inclosed in an envolope without a signature 'from a friend in Rev. Mr. Lambert's Society, (E. C.),' with a request that he would 'cause this amount to be expended in the publication of some little tract to be sent to the most distant Sunday Schools connected with our denomination.' His requests shall receive early and careful attention.

Also, *Ten Dollars* by the hand of Geo. G. Channing, Esq., from Rev. Dr. Thompson's Society in Barre, as a contribution for the labors and to the funds of the Agency.

OBITUARY.

HANNAH R. CROOKER.

Died, in Bridgewater, July 25th, MISS HANNAH R. CROOKER, aged 19 years.

However trite and common-place obituaries may seem to the general reader, yet the deep interest and satisfaction which are felt by the bereaved in every kind word that is spoken of the dead, as well as the importance of often calling the attention of the living to the good examples of those who can be with us no more, seems to justify the prevailing practice of inserting such pieces in periodicals.

The young lady whose departure is above announced, had been a member of the Normal School in this place, and having gained an honorable reputation for capacity and diligence in availing herself of the privileges of the institution, she entered upon the business of teaching with an earnest and laudable desire for success. That the cherished hope of her young heart in this particular was happily realized, her mourning friends find grateful evidence in the fact that several individuals in the distant town where she made her first attempt to teach, rode many miles to testify their esteem for her character and their high appreciation of her services, by attending her burial and taking their places among those who mourned her untimely exit.

Of the Unitarian Sabbath School in this town she was a member from her childhood, and when advanced to more matured years, became one of its teachers. Thepun ctuality and interest with which she attended to the charge of a little class, and to the meetings for scriptural information and religious improvement connected with the School, are among the things which we love to remember in her short but useful life. Possessing sprightliness without excess of levity, she could be a congenial companion for those of gayer temperament, as well as for that class of the young who possess more constitutional seriousness of mind. During her last sickness her mind was quiet and serene. In turning to the Scriptures, the passage which seemed to strike her the most pleasantly, and which she desired to be frequently read, was that in which the Savior says: 'Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls.' From this affectionate invitation and the blessed peace it promises to those who comply with it, she evidently derived a sustaining power and peculiar satisfaction. Those who witnessed this must have felt more deeply than they ever did before that the moral power which we claim for Christianity in sustaining the departing spirit *is* a reality. Not soon, perhaps never, will her weeping friends forget the soul-affecting solicitude with which she spoke of their welfare when she should be separated from them, the calm, subdued and resigned tone with which she informed them that she knew the end of her days was at hand, that death when its last cold chills were upon her, did not seem so terrible as she had thought, and—while saying this—the interesting expression and sweet smile that lighted up her countenance, as if her spirit even then was having a foretaste of the felicity of its better and more enduring home. This thrilling scene, through many years to come, when wild flowers have come up over her grave, must still be fresh in the fond mourner's memory—giving consolation, and strengthening faith in the power of Christianity to bear up the spirit even to the last hour of its connexion with its material tenement. D.

CONFERENCE OF CHURCHES.

In our last paper we spoke of the Conference of Churches held recently in Upper Beverly, at the Church of Rev. Mr. Stone. The following more particular account is from the Salem Observer of the 2d. inst.

Mr. Stone opened the exercises of the meeting by a few remarks. It was, he said, an occasion of congratulation—the precursor of something better. It was a confereuce of churches in imitation of the first disciples, and further sanctioned by those of antiquity of whom it is said, 'They that feared the Lord, spake *often* one to another.' They doubtless spake of spiritual and eternal things. The value of such meetings he considered undoubted. They served to warm the heart to devotion, inspire a laudable zeal for the religion of a common Master, and to bind the Christians and Churches in stronger bonds of affection. The assembly before him, he said, had met as Christians, on higher and worthier ground than that of mere *sect*. He saw present members of different communions. This was a pleasant aspect of the meeting, and strongly reminded him of the truth so beautifully and forcibly taught by the apostle, that all Christians, though differing in some of their views, were members of the same body, even Christ. In behalf of the religious society worshipping in that house, he extended to the audience a cordial Christian welcome. They were welcome to the pleasures of the occasion—welcome to the pure influences of the hour—welcome, in a word, to do all the good they could, in the name and to the glory of the Great Master, by prayer, praise and exhortation.

The conference, Mr. S. continued, was essentially spontaneous. It was also of a mingled character. Laity as well as clergy were there, to participate in its exercises. He hoped that all would feel the responsibility of their freedom, and give utterance to their thoughts as they should be moved by the Holy Spirit. Mr. S said he wished to relieve himself from further prominency on the occasion, and to that end propose that his place be occupied by Hon. Robert Rantoul. This proposition being unanimously adopted, Mr. R. assumed the further direction of the meeting, prefaced by a few pertinent remarks.

A hymn was then sung by the choir, in a spirited and highly effective manner, and the divine blessing invoked upon the exercises by Rev. John Bartlett, of Marblehead. Mr. B. then addressed the meeting in a happy and appropriate strain, expressing his gratification that the meeting had been called—his thanks to the pastor of the society, and to others who had been mainly instrumental in effecting it—and suggesting various topics that might profitably occupy attention.

Rev. Mr. Thayer, of the first parish, warmly concurred in the remarks of those that had preceded him. Having been concerned in the incipient steps of the meeting, he felt it his duty and privilege to bear this public testimony in its favor. Union was as essential to the success of Christianity as to any other cause. This meeting afforded a bond of union, and while, as he trusted, it would contribute to a closer fellowship, and stronger sympathy among churches, it would also do much to encourage the hearts, and meet the wants of many isolated Christian friends.

Mr. Channing, of Boston, next spoke. He had heard of this meeting, and yielded to the strong desire of his heart to attend it. He came as a stranger, indeed, but also as a brother in Christ. He wished to impress on each one present this truth. that each had something to do, and that each could do something to work out their own salvation, and to advance the cause of religion in their several spheres. He went on to show *how* much might be done by individual Christians who were true to their profession, and cited several affecting examples of conversion that had occurred under his own observation. He concluded his deeply interesting remarks, by urging upon Christians the importance of increased fidelity, and upon all, the duty of immediately making personal religion the great and chief concern. The congregation then sung a verse of the hymn beginning 'A charge to keep I have.'

Rev. Mr. Bigelow, of Danvers, followed Mr. C. He rejoiced in the meeting. He concurred in all that had been said. He thanked his brother Channing for coming from Boston to do good, by the touching remarks he had made. He, too, would say, that he came not there in a sectarian spirit, but as a Christian He came to warm and be warmed. The soul had wants that must be supplied. It would do no good to enlighten a man's mind, if his heart was not improved. The Bible was adequate to man's necessities. It spoke to him of God, and Christ, and duty. Like the flower and the plant, the soul should incline to the source from which it derived a healthful vigor. Man should turn to God. If God is light, he is also love, and man should look upon him decked in all the lustre of an attractive goodness. At the close of Mr. B's remarks, a verse of the hymn beginning 'When I can read my title clear,' was sung by the congregation.

Rev. Mr. Waite, of Gloucester, then rose and said, that sympathising in the spirit and objects of the conference, he would offer a resolution to this effect: that in the opinion of this meeting efficient measures should be immediately taken for the wider dissemination of simple, pure, rational and practical christianity in our community. Mr. W. sustained this resolution by comprehensive remarks, and was followed by

Rev. Mr. Pierpont, of Lynn, who spoke at some length. We had something more to do, he said, than to fill our heads with mere speculations. Religion was practical, and the spread of practical truth was of the deepest importance, because it was this alone that made better men and better women. He insisted strongly on a faith that *works*, and endorsed the affirmation of the apostle, that 'faith without works is dead.'

Rev. Mr. Bartlett spoke also to the same point, and enforced the idea, that christian truth is the grand principle by which men are brought from darkness to light.

Rev. Mr. Thompson, of Salem, heartily concurred in the sentiment of the resolution. The world was wrong. It was to be regenerated, and that by the truth. We want better thinking, and better lives, and these can be produced only by the better views which the gospel presents of God, of man's nature, duty and destination. Let these be every where spread by all proper means.

Rev. Mr. Thayer, in rising to second the resolution, adverted once more to the interest of the occasion, and suggested several methods by which the object proposed could be aided. He said the time had fully come when christians were to *do* and *give*, as well as *talk*.

Mr. Stone said he did not rise to intrude any remarks upon the meeting at that time, but merely by permission of the moderator, to request the choir to sing a hymn. 'All hail the power of Jesus' name,' to the tune of Coronation, was then sung, in which the whole congregation united with fine effect.

Mr. Stone then remarked, that time admonished us that the interesting exercises must be brought to a close. He thanked the audience for their attendance, and especially those friends who came from neighboring and distant towns. He spoke of the moral wants of our nature, which these things were adapted to answer. We had intellects that needed instruction. We had affections that needed to be awakened and warmed. He urged the importance of personal religion and spiritual growth, and concluded by expressing an earnest hope, that each one on leaving the house, would go away with the strongest conviction of duty, to do "whatsoever the hand findeth to do," to promote personal holiness and a pure christian faith. The following appropriate parting hymn was then sung from the Conference hymn book, recently prepared by Mr. Stone, after which a benediction was pronounced, and the audience retired.

Christians! brethren! ere we part,
Every voice and every heart
Join, and to our Father raise
One last hymn of grateful praise.

Though we here should meet no more,
Yet there is a brighter shore;
There, released from toil and pain,
There we all may meet again.

Now to him who reigns in heaven
Be eternal glory given;
Grateful for thy love divine,
O may all our hearts be thine!

Such is a brief and imperfect outline of a meeting in which all present appeared to be deeply interested.

TIME OF CLOSING MAILS. The arrangements in many of our Post offices, in regard to the time of closing certain mails, is one which subjects the public to serious inconvenience. Many mails which leave our city at six or seven o'clock in the morning, are dated at six or seven on the evening before, so that addresses to letters received by the evening mails, cannot be forwarded by the next mails, as they might be, ought to be, and would be, if the mails were kept open, as the law requires, till within an hour of the time of departure.

The regulation we complain of, is one of long standing, we believe in most offices, and of course, the fault of its adoption does not fasten on many of the present encumbents. The unnecessary continuance of illegal and inconvenient regulations, will be and ought to be complained of. We have little doubt, however, that postmasters, on a proper representation of the evil, will be ready to correct it. We earnestly hope that in our own city the inconvenience here spoken of will soon be remedied.

TEXAS. The armistice between Mexico and Texas is at an end, and it is reported that Mexico, under Santa Anna, is making vigorous preparations to invade and regain possession of Texas. A correspondent of the New York Sun is now in Mexico and writes as follows:—

"You may expect from Mexico a tremendous and final effort for the reduction of Texas during the fall and winter. General Santa Anna is conscious that now, or never, must Mexico regain her lost supremacy, and every nerve will be strained to get up an overwhelming army of invasion. There can be no doubt about the intentions of President Santa Anna. Once subjugated, Mexico will part with Texas either to England or the United States, upon easy terms. It is not the territory she values, but it is essential to her honor to make good her rights over Texas. If there is an invasion, what will the citizens of the United States do? Volunteers from the United States fought the battles of Texas in 1836—they took for the Texans San Antonia and Goliad, and then they were left by the Texans, naked and starving, to hold and defend those posts for months; they did not even attempt to aid them, when they were invaded by the Mexican forces.

Of the thousand men who fell in the revolutionary struggle in Texas, at least nine hundred were volunteers who poured in to her aid from the United States. It is said that the moment their services were no longer necessary to the existence of Texas, these volunteers were treated with the greatest indignity. If this be true, it is probable not many new volunteers will be found to take forts for the Texans on such payment. Texas will be attacked by both sea and land very suddenly. Galveston will be, in all likelihood, the great sufferer. The government here has not been so well provided with the material for war at any time for the last seven years. Artillery, muskets, &c. &c., plenty and of the best quality. Depend on it, a tornado is ready to burst upon the Texans.

Gov. BRIGGS and lady, the Secretary of State, and several members of the Executive Council, have been on a visit to Nantucket. A pic nic, in the peculiar fashion of the Island, was given, at which the Governor and his friends were present. In the evening a levee was given by Mr. Barker Burnell, whose mansion was thronged by the beauty and fashion of the Island. The Governor, says the Enquirer, paid the ladies of Nantucket a very flattering compliment, delaring to a friend, that it had seldom been his good fortune to see so many really beautiful ladies congregated in one house.

GIRLS BITTEN BY A DOG. Two daughters of Captain George Rule, aged 14 and 12, were dreadfully wounded by a large dog, at Poplis, Nantucket, on Saturday. They were lying in a critical situation, and the Inquirer states that the symptoms were such as to induce the doctor to think that the dog was mad. He did not follow the children into the water where they took refuge from him.

A number of young men, from 18 to 20 years of age, are shipping on board of whalers at Providence, and other eastern ports, in consequence of their participation in the Philadelphia riots, and to escape the consequences of their conduct which threaten them.

☞ The receipts at the New York Custom House on Monday, Tuesday and Wednesday of last week amounted to $600,000. The receipts for the month, ending on Wednesday, were $2,184,418 88. Notwithstanding this the stock of specie in the vaults of the Banks of the city exceed by $1,000,000, the amount on hand at the termination of the last quotation.

HEALTH OF THE CITY OF N. YORK. The deaths in the city were fewer during the last week than in any corresponding week for several years, and 47 less than during the week immediately preceding. The number was 185, of whom 106 were under 2 years of age and 17 still born; 29 died of consumption, and 31 of cholera infantum.

We understand that the number of visitors at Newport is unusually large, and that all hands are enjoying greatly the luxury of sea-bathing; the privileges for which are probably not excelled by any other place in the country.

The total amount of imports into France, last year, was 1,186,000,000 francs, (about £49,416,000 sterling;) the exports 992,000,000 rancs, (about £41,333,000 sterling.)

☞ WORCESTER WEST ASSOCIATION.—The next meeting of this Association will be at Templeton on Monday, Aug. 19th, at 5 o'clock, P. M.—Public services next day, at 11 o'clock, A. M.
aug10 CLAUDIUS BRADFORD, Scribe.

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION will meet at Medford, at the house of Rev Caleb Stetson on Tuesday, 13th inst.
aug10 WM. NEWELL, Sec'y.

FRANKLIN EVANGELICAL ASSOCIATION. The next meeting of this Association is appointed at Rowe on Monday, 12th August.
BY ORDER OF THE SCRIBE.

☞ BOOK AND PAMPHLET SOCIETY.—The Directors of the Book and Pamphlet Society would give notice that their Depository is continued at the Book Store of Samuel G. Simpkins, No 21 Tremont Row, and is constantly kept supplied with a great variety of valuable and useful Tracts and Books, both doctrinal and practical, which may be obtained gratuitously on application there, by any Clergyman or Layman when wanted for distribution in this or any other State. Distant places are invited to make known their wants. jy20

MARRIAGES.

In this city, on Tuesday morning, at the Franklin street Cathedral, by Rt Rev Bishop Fenwick, Nicholas Regio, of Smyrna, to Miss Pamelia J. Miller of Boston.

By Rev Mr Streeter, Mr Horatio Davis to Miss Charlotte Mugford.

1st inst, Mr Asa Fisk to Miss Pamelia, daughter of Thomas Hollis, Esq.

In Northboro', 1st inst, by Rev Mr Houghton, Mr S. C. Andrews of Westboro', to Miss Sarah P. Fay of N.

In Medford, 6th inst, by Rev T. Biscoe, Mr Lemuel Stephens of Pittsburg, Penn, to Miss A. Maria Buckminster of M.

In Lynn, by Rev Mr Pierpont, Mr Samuel Hathaway to Miss Lydia S. Bigelow, all of Boston.

Mr James B. Chase to Miss Priscilla G., daughter of Mr John Wright of Chelsea.

In Sutton, W. W. Taylor, Esq. postmaster of Michigan city, Ind. to Mary Ann, daughter of John Griggs, Esq.

Aug 1, Mr James Mr Wheelock of Milford, to Miss Maria L. Fuller.

In North Chelmsford, July 4, Mr Elisha Shaw to Miss Martha E. Lincoln. [Mrs Shaw died two weeks after her marriage.]

In Deer Isle, Me, 28th ult, Mr Wm H. Goldthwait, of Danvers, Ms, to Miss Almira F. Haskell.

DEATHS.

In this city, 1st inst, suddenly, of typhus fever, Mr Gilman Davis, 36.

24 inst, Evelina T., youngest daughter of the late Wm Stevenson, 14.

4th inst, Mr Thaddeus P. Randall, 24.

In South Boston, Mrs Margaret Fuller, 32.

In Roxbury, on Friday last, Charles J. only child of Charles W. Storey, Jr Esq, 15 mos.

In Charlestown, 5th inst, Mr Joseph Brown, 78.

In Watertown, 4th inst, Elisha W. Dana, 34.

1st inst, Mrs Mary, widow of the late David Stearns, of Waltham, 79.

In Salem, on Monday, Maj Eben Bancroft, 57.

In Holliston, 3th ult, John Fairbanks, Esq, 85.

In Scituate, 31 inst, very suddenly, Capt Peleg Jenkins, 64.

In Newton, 2d inst, Alexander, youngest son of Alexander Fullerton of Boston, 3 mos.

In Framingham, Mass, July 31, of typhus fever, Lucien Town, youngest son of the late Col Enos Town, of Barre, Vt., 15 yrs and 2 mos. [Printers in Vermont, New York and Michigan are requested to notice the above.]

A RESIDENCE OF EIGHT YEARS IN PERSIA among the Nestorian Christians, with notices of the Muhammedans, by Rev Justin Perkins, with a map and plates.

The History of Ancient Greece, its Colonies and Conquests, from the earliest accounts till the division of the Macedonian Empire in the East, including the History of Literature, Philosophy, and the Fine Arts, by John Gillies, LLD. FAS.

The Works of Charlotte Elizabeth, with an introduction by Mrs H. B. Stowe, vol 1, containing personal recollections, Ossic, (a Poem,) The Rockite, The Siege of Derry, Letters from Ireland, and Miscellaneous Poems.

Elements of Chemistry, containing the principles of the science, both experimental and theolo ical, intended as a text book for academies, colleges and schools, illustrated with numerous engravings, by Alonzo Gray, A.M. SAXTON, PEIRCE & CO., 133½ Washington street. aug10

NORTON'S GENUINENESS. A few copies of the 1st volume of this work are wanted as text books in the Meadville Theological School. Those who have copies of the 1st vol, which they are willing to give or sell, are requested to forward them to Munroe & Co's Bookstore. Those who send will please affix the price at which they are willing to part with the work. aug10

THE POETRY AND HISTORY OF WYOMING. The Poetry and History of Wyoming, containing Campbell's Gertrude, with a biographical sketch of the Author, by Washington Irving, and the History of Wyoming from its discovery to the beginning of the present century; by Wm. L. Stone; 12mo, plates. A few copies for sale by J. MUNROE & CO, 134 Washington st. aug10

POPULAR EDITION OF THE POETS. Scott, Milton, Mrs Hemans, Mrs Sigourney, Miss Landon, Cowper, Tash, elegantly illustrated; Mrs Ellis, Thompson, Wadsworth, Coleridge, Goldsmith, Gray, Longfellow's Voices of the Night, Ballads, Spanish Student, Percival, Motherwell, Leigh Hunt, Moore, Byron, various editions, Course of Time, Montgomery, Pleasures of Hope, Memory and the Imagination, Campbell, beautifully illustrated, Chaucer, Spenser, Kirk White, Burns, &c. &c.

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LETTER PAPER. Letter Paper, ruled and plain, at prices from 1,25 to $3.50 per ream. Always on hand and for sale at CROSBY'S, 118 Washington street. aug10

YATES'S VINDICATION. A Vindication of Unitarianism, in reply to Mr Wardlaw's Discourses on the Socinian Controversy; by James Yates, M. A., second edition, 8vo; for sale by JAMES MUNROE & CO., 134 Washington street. aug10

JULIAN: or Scenes in Judea; by Rev Wm Ware, Author of Letters from Rome, &c., 2 vols 12mo.

Also, Zenobia, or Letters from Palmyra, &c &c., by same Author; a fresh supply of the above received and for sale by J. MUNROE & CO., 134 Washington street. aug10

DR. CARPENTER'S HARMONY OF THE GOSPELS, the last edition, 8vo, London; Wilson's Concessions of Trinitarians in favor of the views of Scripture as embraced by Unitarians, 8vo, London. For sale at CROSBY'S, 118 Washington st. aug10

LITTELL'S LIVING AGE, No 13. A superior number is now ready. Published by T. H. CARTER & CO., 118½ Washington st. aug10

ENGLISH AND CLASSICAL SCHOOL AT CONCORD, MASS. The Fall Session of this School will open on Monday, the 12th of August. A limited number of pupils can be received into the family of the Principal, where every suitable exertion will be made to secure their *happiness* as well as their moral and intellectual education. The Seminary is pleasantly situated in a quiet and peaceful village, fifty minutes ride from the city of Boston, and is designed to combine the advantages of School and Family Instruction. Drawing, Painting and Music taught by an experienced and highly accomplished teacher. The manners and morals of the pupils will receive particular attention.

TERMS, including board, washing, lights, fuel, care of clothes, &c. and Instruction, $3 per week. The Principal will be happy to send his circular, setting forth more particularly the plan of his School, to those who wish for further information. and is also permitted to refer them to the Rev. Mr. Frost, Hon. Samuel Hoar and Hon. John Keyes, of Concord, Hon. S. Greele, Dr. J. V. C. Smith, Rev. F. D. Huntington, Henry Loring, Jonathan Forbush, Esq., of Boston, and Dr. Edward Jarvis, of Dorchester.
CHARLES W. GOODNOW, Principal.
aug3

THE MONTHLY RELIGIOUS MAGAZINE for AUGUST.

—CONTENTS

Christian Confession of Faith:
Can the Voice ever Die:
The Duty of the Citizen to the Law; a Sermon by Rev. A. L. Frothingham, D. D.
Glimpses from a City Window:
Hymn on Oleanthes the Stoic:
Watch and Pray.

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The usual branches of a liberal English education are taught Instruction is also given in the French, German and Latin Languages; and if desired, Needle Work, Drawing, and Music. The School is well furnished with Philosophical Apparatus and a large and excellent Library.

Applications for admission can be made at the School Room. WILLIAM P. JARVIS.
jy27 10w

NORTHFIELD ACADEMY. This School is now under the care of Mr C. E. Farley, a graduate of Dartmouth College, and an experienced and skilful teacher. Pupils are received into the family of the former Principal who keeps a boarding house and Temperance Hotel in this quiet and beautiful village on the banks of the Connecticut. The house is large and commodious, and has been fitted up and furnished at great expense to try the doubtful experiment whether the community will sustain him in keeping a public house on strict Temperance principles. Those who wish to retire from the city during the hot season will find this a desirable retreat.

PHINEAS ALLEN.
Northfield, Mass., July 1844. 6w jy27

DR. C. SOULE CARTEE'S SCHOOL FOR YOUNG LADIES, IN CHARLESTOWN, MASS. The Fall Term will begin on Monday, the 9th of September next. The Young Ladies from abroad board with the Principal, and are under the united supervision of himself and lady. The course of instruction is *systematic* and *thorough*, embracing *all* branches necessary in female education.

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REFERENCES.—Rev Geo. E. Ellis, A. R. Thompson, M. D. and Wm. J. Walker, M. D. of Charlestown; George B. Emerson and Geo. S. Hillard, Esqs. of Boston; Rev F. A. Farley of Brooklyn, N. Y.
jy24 iseop5t

A NOVEL AND USEFUL BOOK! The Tongue of Time: or the Language of a Church Clock.—By W. Harrison, A.M. of Brassenore College, Oxford; Morning Preacher at the Magdalen Hospital; Domestic Chaplain to H. R. H. the Duke of Cambridge.—From the second London edition. Price 37½ cents.

It consists of a series of moral instructions and precepts for each of the twelve hours of the day; and prefixed to each is a passage from the Scriptures, the number of words severally corresponding to the number of strokes the clock strikes each hour.

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APOSTOLIC BAPTISM. Facts and Evidences on the subject and mode of Christian Baptism, by C. Taylor, Editor of Calmet's Dictionary of the Bible, with thirteen engravings.

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POETRY.

THE DIAL OF FLOWERS.

(BY MRS. HEMANS.)

'Twas a lovely thought to mark the hours,
As they floated in light away,
By the opening and the folding flowers
That laugh to the summer's day.

Thus had each moment its own rich hue,
And its graceful cup or bell,
In whose color'd vase might sleep the dew,
Like a pearl in an ocean-shell.

To such sweet signs might the time have flow'd
In a golden current on,
Ere from the garden, man's first abode,
The glorious guests are gone.

So might the days have been brightly told—
Those days of song and dreams—
When shepherds gather'd their flocks of old,
By the blue Arcadian streams.

So in those isles of delight that rest
Far off in a breezeless main,
Which many a barque, with a weary quest,
Hath sought, but still in vain.

Yet is not life, in its real flight,
Mark'd thus—even thus—on earth,
By the closing of one hope's delight,
And another's gentle birth?

Oh! let us live, so that flower by flower,
Shutting in turn, may leave
A lingerer still for the sunset hour,
A charm for the shaded eve.

MISCELLANEOUS.

LETTER FROM NEW YORK.

NO. XIII.

I am often asked, 'How *can* you live contentedly in New York? You who are so deeply enamoured of nature, and who love all forms of beauty, with such 'passonate intuition?'' The answer is in the question; for an earnest love of beauty always feeds itself. You know it is told of a rustic poet, in the ancient time, that his envious master shut him up in a chest; but the bees came to him and fed him with the meal and dew of flowers, so that within the walls of his narrow prison he passed a pleasant time. Nature never forgets the soul that loves her, but sends winged missionaries, to feed it with the dew of flowers.

Instead of quarrelling with New York for what it is not, I thankfully accept it for what it is; a beautiful city, every year increasing in beauty. Between the North and the East river, twelve noble avenues already stretch out their long arms into the woods of Harlem and Bloomingdale. These avenues are spacious and airy, and large handsome houses shoot up on them, as if by the magic of Aladdin's lamp. It refreshes the eye to see an increasing taste for stone or lead color, rather than the hateful red of bricks. Verandahs are likewise more and more in fashion, and have an exceedingly pleasant effect, with their light oriental open-work, like Valenciennes lace in cast iron. If you pass along one of these avenues, in the cool hours of the afternoon, you may see troops and troops of children, jumping rope and chasing hoop round the fountain of Union Park; and if the sun is setting brilliantly rainbows dodge about on the spray, as if playing bo-peep with the happy little ones.

On another of the avenues, dwells a lady, whom my heart blesses every time I pass her house. She has embowered it with vines, almost to the chimneytop; flowers peep through the open fence; and from the arches of the piazza, she has suspended vases of Otaheitan geraniums, and other pendant vines. A person whose dwelling thus smiles upon the world is a benefactor to the human race, and I feel grateful, as I do to one who wears a sunny face, and speaks in cheerful tones.

Among the many attractions of this handsome city, there are none so universally enjoyed as those furnished by Croton water. We not only have the three large fountains, to refresh us with their graceful motions and cooling sound, but in various gardens and inclosures, public and private, little marble nymphs, tritons, and dolphins are playing prettily with finely spun showers. I have often thought whether or not the clepsydra of the ancient Greeks could be introduced, which minutes were marked by falling waterdrops, as by sand in the modern hour-glass. If the public could count time by these liquid diamonds, it would be a graceful invention. One thing, the people really need; and munificent Croton could give it as well as not. We have no free public baths. The wealthy can introduce water into their chambers, or float on the bosom of the tide, in the pleasant baths at the Battery; but for the innumerable poorer, this is a luxury that can seldom, if ever be enjoyed.—Open bathing around the wharves is of course prohibited; and the laboring man has to walk three or four miles to obtain a privilege so necessary to health. If the city would provide a huge covered basin, with a sprinkling fountain in the centre, for a shower-bath, it would be a noble donation to the poor. True, the watertax already falls heavily on the rich; but this would not greatly increase it. Luckily, our wealthy citizens did not foresee the expense of introducing Croton, or they would probably have been frightened from the undertaking. The highest estimate was four millions, and it has cost over fourteen millions. Voted for by thousands who have no property, and paid for by a tax on property, it is a pretty powerful application of practical democracy; but the blessings are so great to all classes, that there is very little murmuring among the capitalists. To me, there is something extremely beautiful in the idea of that little river, lying so many years unnoticed among the hills, her great powers as little appreciated as Shakspeare's were by his cotemporaries, and like him all unconscious of her future fame, and now, like his genius, brought to all the people, a perpetual fountain of refreshment. If ever man deserved a monument, it is he who first devised the plan of bringing Croton river into the city. His statue ought to be crowned with water lilies, by Hygeia, and its feet be washed by the Naiades, from their flowing urns. But it so happens, that his home is as uncertain as the birth place of Homer. No matter. If his soul is as large as his deed, he will care little for the credit of it.

The prettiest of the small fountains about the city, is at the Alhamra. This is a place for refreshment, in Broadway, gayly fitted up in the Moorish style, with lace work lattices, gilded crescents, alcoves painted with hills and streams, and a tasteful collection of small statuary, among shrubs and vines. Under a canopy in the centre, Hebe pours water from her base, into an open-work basket of gilded wire. A hollow gilded ball in the basket is kept in perpetual motion by the column of water, as if tossed by a Chinese juggler. The effect is very pleasing. A band of musicians play at the Alhamra, every summer evening. They must be difficult to please, who are not satisfied to eat delicious icecream with so many agreeable accompaniments of sight and sound.

Numerous public gardens, with alcoves for refreshment, are among the pleasantest features which New York has copied from foreign cities. At Castle Garden, the admirable brass band plays every evening. It has splendid exhibitions of fire-works and rope-dancers; but to me its chief attractions are the fine music, and its beautiful situation on the Battery, overhanging the bay, and commanding a view of the neighboring islands. It is pleasant to sit there and listen—

'While the fair waters look as if they lay
Their cheek against the sound, and so went kissed away.'

However sultry the day may be, there is always a refreshing breeze on the Battery, in the evening. Indeed this remark is true of the city in general, and is doubtless one great reason why there is so little sickness among such a dense population. The natural healthiness of New-York cannot be destroyed by the most negligent police. Thus the vigorous constitution of youth will throw off a great deal of disease; and the United States, strong in her extent of soil, and unbounded resources, has remained prosperous under an amount of corrupt government, which in half the time would have ruined the richest nation of Europe.

At Niblo's Garden, too, the fire-works are gorgeous, the rope-dancing unsurpassed, and its theatrical representations always above mediocrity. But I like it only for its excellent music, and its fairy-land garden, with brilliant lights, shell fountains, and oriental shrubbery.

Vauxhall makes less pretension, but is to me a very pleasant resort. I like it because it is less artificial and showy than Niblo's. It has moreover some noble old trees, which rustle right pleasantly in the evening breeze. Colored lamps, arranged in stars and circles, light up the shrubbery with a fairly glimmer, and melody comes down from a band of musicians among the boughs. I love to sit on one of the rustic benches, and gaze up into the foliage of the tall tress, like the dome of a dimly lighted cathedral.

'It is a lofty feeling, yet a kind,
Thus to be topped with leaves. And kind and great
Are all the conquering wishes it inspires—
Love of things lasting, love of the tall woods,
Love of love's self, and ardor for a state
Of natural good, befitting such desires;
Towns without gain, and haunted solitudes.'

Being in the Bowery, Vauxhall is of course out of the walk of fashionables, who probably ignore its existence, as they do most places for the entertainment of the people at large. They who think gentility worth the fetters it imposes, are welcome to wear them. I find quite enough of conventional shackles, that cannot be slipped off, without assuming any unnecessary ones.—The child cares little where he gathers his flowers, or blows his rainbow bubbles. Everywhere, the smile of the sunshine makes them beautiful.

Zeal for horticulture was damped by the pecuniary embarrassments so universally felt a few years ago, but it is reviving. There are many pretty gardens in and about the city. I went to one of these last week, to see, for the first time, the night-blooming Cereus, or Cactus Grandiflora. It was the most alive thing I ever saw. The vine from which it sprung, seemed dry as an old rope, and the bud was like a little tuft of tow; but the flower looked in my face, with such vigor and earnestness of expression, that I could hardly believe it to be a vegetable. It was as large as a pint bowl; its calyx, or outer circle of leaves, of an orange brown tinge; the petals double as a pond lily, white as the drifted snow, and transparent as rice paper. The feathery tufted stamens were likewise of the purest white; but deep down in its bosom was a delicate tinge of lively green, faint as the shadow of a fairy ribbon on a snow-wreath. It is marvellous indeed that such prodigality of beauty and vigor should be sent forth in the night time, and for a few hours only. Nature and genius are ever heedless of their jewels, and throw them forth in the very playfulness of profusion. This superb blossom happened to open on Sunday evening, and therefore some people lost the sight of it, from conscientious scruples; but I thought if there was anything wrong in coming out into the gardens on Sunday, the flower would have known about it.

Scruples of this kind by no means characterize the population of New-York. It differs very observably from New-England cities, in the universal loco-motion on Sundays. Being the only leisure day with laborers, the temptation is strong to take their families into the country, for fresh air, and a sight of green fields. The huge Harlem omnibusses, with upper and lower decks, like a steamboat, are loaded to overflowing. It is a cheerful sight to see them returning at sunset, with green boughs and boquets of flowers. To Hoboken, the boats are crowded all day. The average number that go over every pleasant Sunday, in summer, is over ten thousand; though this is only one of the numerous outlets from the great city. If the influence of groves and streams were all they sought, it would be well; but unfortunately, drink and cigars abound at Hoboken, and sounds are heard there, not at all resembling the worship of the heart in the stillness of nature. Indians have encamped there of late, and out of respect to the day, it was proposed that they should substitute some of their religious ceremonies, for the war-dancing, boat-racing, and arrow-shooting of week days. Whether this was productive of greater benefit to the populace than would have been derived from some more civilized performances, I am unable to say. These Indians are on their way to Europe, for exhibition. The Ojibbeways, who lately went there to lay some grievances before the British government, prove a profitable speculation, and Barnham, of our American Museum, who is now in England, immediately sent over orders to catch the wildest specimens that could be found, and forward them by steam. So White Cloud, and Walk-in-the-Rain, and other chiefs from Iowa, are going to shoot pennies for Victoria's amusement. This Barnham is a genuine Yankee, for contrivance and perseverance. He will circumnavigate the globe, to catch a monstrosity of any kind for his museum. Giants, dwarfs, double-headed calves, no matter what, so that it be something out of nature.—He would plunge into Symmes's hole for a cat with two tails, and go down the maelstrom to catch a sea-serpent. Where on earth he picks up the 'accomplished contortionist, with his learned dog Billy,' and the 'most astonishing dwarf in creation,' and all the odd characters that walk like steam engines, and buzz like musquitoes, and have mouths like a ribbon-loom, it is difficult to imagine. When one stops to reflect what an important part popular amusements perform in the education of the people, this ingenious prodigality of grotesqueness becomes somewhat serious.

The theatres, of which there are four, are obliged to resort to the similar contrivances to keep from bankruptcy. Macready, with his gentlemanly manners, his statue-like attitudes, and his perfect artistic skill, can do little to arrest the downfall of the drama. The principal theatres here have splendid scenery, orchestras of the highest merit, and a fair proportion of performers above mediocrity in talent; but they attract very few, except the class that demands buffoonery and fun. None of them are fashionable, though Park theatre retains a sort of vanishing daguerrotype likeness of gentility. The Bowery lays itself out to gain the hearts of the million, by gorgeous decorations, fantastic tricks, terrific ascensions, and performances full of fire, blood, and thunder. The national feeling at the Bowery is prodigiously expansive. Some patriots presented a great, fierce, gilded eagle, that used to look as if he could clutch almost anything in his talons, from Indian babies to Mexican candlesticks. He was burnt, when the building took fire, but his spirit still speaks in vaunting drama, and boastful song, and works up the patriotism of the audience, till they feel a comfortable assurance that every American can 'whip his weight in wild cats.' If a man wishes to observe the ultimate product of civilization, and has strong nerves, and senses not over-delicate, he may do well to take a seat in the pit of the Bowery, for once. It would be an excellent place for the Texans to send to for recruits; though their emissaries might suffer some inconvenience from the fact that the police have two peeping-holes, from which they can reconnoitre the assemblage, revealed in the full blaze of the lamps. There are always plenty of idlers and loafing lads, who are ready for any sport. 'Let us have fun to-night, come what may to-morrow,' is their reckless maxim. These characters assist the play with a great deal of improvised merriment, and now then get up a gratuitious battle, more lively than those on the stage. One of the stockholders of this theatre has made a fortune by furnishing excellent provisions at his victualling shop. Being present on one of those disturbed occasions, after trying every means he could think of to pacify the rioters, he called out, in despair, 'Gentlemen, what *will* you have?' 'Roast beef,' cried one; 'stewed oysters,' shouted another. This facetiousness proved a safety-valve to their turbulent spirits. Their steam all went off in roars of laughter, and they broke no lamps or scenery that night. Plutarch gives similar specimens of Attic merriment. Demos is the same good-natured, harem-scarum creature, whether in the theatres of New York or Athens.

I speak lightly, yet the low, unsatisfactory, and demoralizing character of popular amusements is painful to me. Only by cultivation of the higher qualities of our nature, can sensual stimulus and fierce excitement be rendered unattractive. What is society doing to kindle the divine spark, which lies smouldering in the breast of every vagabond of this city? We have watch-houses and prisons, but where is our Redemption Institute, like that blessed asylum at Hamburg, of which Horace Mann tells us, in his admirable Report on Education?

In those places so appropriately called pits, there are terrible unwritten epics of sin and sorrow. Of sin and sorrow growing out of the very passions and energies, which, in a right order of things, might have made those men kings and priests of humanity, by the only divine right, that of wisdom, and holiness. The admitted truthfulness of Byron's jest, 'What a pity is it, that sin is pleasure, and pleasure is a sin,' betrays a state of society painfully unnatural and inharmonious. Will there ever come a time, when all men shall be wisely cheerful, and innocently gay? A time when all the instincts, passions, and sentiments of our nature, shall find free, innocent, and healthy exercise?

If I were superstitious, I might think an answer was vouchsafed to me from the sky. As I write, the sun is setting. High houses between me and the west intercept his rays, so that only one bright gleam falls on the gilded cross of a neighboring Catholic church, while the building is in the shadow of twilight. It stands there in beautiful distinctness, a radiant cross of fire, on a back-ground of dark and heavy cloudmasses. I gratefully accept the omen.

L. M. C.

[Boston Courier.

MAMMOTH CAVE.

CROGHAN'S HALL, May 27, 1844.

Here I am at the very last end of the great Mammoth Cave of Kentucky, ten miles under ground; I say the *last* end, because a few years ago the farthest extremity was believed to be not more than two or three miles from the entrance. Since then, however, the enterprising guide, Stephen, the Columbus of these subterrean regions, has revealed to the gaze of admiring thousands a new world of wonders, such as the eye of man had never before witnessed. That these discoveries will be farther extended, and a more distant termination made known, I have no doubt, as there are some twenty large branches which still remain in primeval darkness, unexplored.

For seven long hours, (they appeared short to me,) have I been toiling with rapid step to reach this place; and now having properly disposed of my share of venison, chickens, biscuit, pies, strawberries and cream, &c., in company with an agreeable party; and having quenched my thirst at the delicious spring hard by, I feel as if it would be a pleasure to commune for awhile with a kindred spirit above ground, and (with your permission) to act the part of a *cicerone* in reviewing the scenes through which I have lately passed.

Follow me then from the Cave-house, lamp in hand, down the deep narrow valley leading to the 'mouth.' The lengthened shadows of the early dawn thicken across our path, embowered by vine-encumbered trees; and

Along these blushing borders, bright with dew,
And in yon mingled wilderness of flowers,
Fair handed spring embosoms every grace.

Through the vista which opens before us, mark how the craggy cliffs of Green river tower steep and high from the very brink, their wood-crowned summit and ivy-mantled brow, bathed by the rising sun in liquid gold: and observe far down in the quiet vale, the placid green tinged waters, encircling in their embrace a lovely island.

But far different scenes await us. We feel the cool air of the cave blowing upon us, and descend by winding steps into the dark opening whence it issues. We pass the waterfall till now invisible, the door, the narrow way, and now we pause in wonder. Our feeble lights fail to dispel the gloom; above, below, around, the distant walls conceal their shadowy outlines—all is darkness. This is the vistibule of the Mammoth Cave. On our right is Audubon's avenue, so named on account of the numberless hats which hybernate within its remote recesses; in front is the main cave in which our pathway lies.

Pass we on. The lofty ceiling now appears faintly visible as the eye becomes more accustomed to the darkness. We pass the Mountain, the Kentucky Cliffs, the Church with its rock-built pulpit, its natural galleries, and 'long drawn aisle;' the clouds, which appear to float away above our heads, the Haunted Avenue, leading to Annetta's Dome; the Spring and Well; the Rocky Cave; the Figured Ceiling; the Grand Turn; and now the cave appears open at the top, and we see the bright stars twinkling on a dark ground, far up in the depths of ether.

Were we to proceed farther we might see many other places of interest—The Black Chambers, in which the level ceiling 170 feet wide is supported by enormous stone pillars, the cataracts, pouring a constant stream, sometimes so copious as to shake the walls; the Solitary Cave, with its Fairy Grotto and Coral Grove; the Temple, with its magnificent dome 120 feet high and covering an area of two acres; the beautiful Blue Slipper Spring lined with crystals—a perfect gem; but we will retrace our steps, for a short distance, and enter through an opening on our left into the Deserted Chambers. We take the branch which will conduct us to the new discoveries. We pass Richardson's Spring, the Side saddle Pit, and now the Bottomless Pit yawns before us—the *ultima thule* of the Indian inhabitants of the cave, of the saltpetre makers, and of all later adventurers up to the time of "Stephen the Illustrious," the same who now cheers these nether solitudes with his echoing song, or ever-during smile—a guide of thousands and a teacher of the great men of the earth in matters pertaining to his vocation.

Ere we cross the tiny foot bridge before us, we may as well descend this ladder on our right into the Covered Way, and take a peep at Gorin's Dome. We place ourselves at an open window, leaning against a parapet three or four feet high.

The guide goes to another place and sets off a bengal light. The dazzling glare reveals in front a perpendicular wall, extending as far up as the eye can reach—as far down as the eye can penetrate; the rest is a mighty void disclosing no limit.

We may now resume our journey, but time would fail were we to notice more than a few of the hundred branches:

"Caverns in caves, in deeps a lower deep,"

the halls, rooms, and innumerable curiosities scattered over a distance of seven or eight miles. We pass the Bridge, on which the timid might fear to tread, could they see the depth of the abyss which it spans; the Persico Avenue, full of formations, and remarkable for its exhilerating air; Silliman's Avenue, the Relief Hall, the narrow Winding Way, (the corpulent might feelingly say of this place "aye there's the *rub!*") the Bacon Rooms, in which the pendant canvassed hams make a greater display than any artificial imitation, even in the renowned Porkopolis; the Holy Sepulchre—a recess containing a natural sarcophagus, veiled by stalactic drapery; the river Styx, which is now so low that we shall need no Charon; the Dead Sea, whose deep motionless waters return but a hollow sound when a rock is thrown in; the river Lethe over which we we are soon ferried in a light canoe. Here the celebrated white eyeless fish are usually caught. If you are desirous to obtain one be careful not to disturb the water with the scoop, as their sense of touch or feeling is uncommonly acute. If you fail you must be contented with a crawfish, which is just as blind, though not as beautiful. We next come to the Echo river, passing by the way the entrance to Purgatory, (fitly named,) a rough winding crevice like passage which must be threaded whenever the river is so high as to fill the arch above its present surface.

While our guide is preparing for the long voyage which we are about to take, let us observe from this elevation how distinctly the images of all things around us are reflected from the dark waters. We see two boats united at the keel; a Stephen above and a Stephen below, both smiling so exquisitely natural, that it would be difficult to determine, except from the position, which is the original, and which the unsubstantial counterfeit. But hark! strains of faintest music now greet the enraptured ear; and now more loud, more clear, the notes swell out and gradually dissolve—echo upon echo repeats the dying sounds, till the whole arch is eloquent with voices, as if ten thousand spirits in one choir were singing their song of praise before the throne of Him who maketh all things beautiful. Nearer and nearer the sounds approach; and now far off in the dim distance appears the form of a boat as if floating on air.

Four flames blazed upward from the bow, and four descend unquenched; the glare reveals the lovely features of a lady who sits unconscious of the presence of admirers. It is a party returning from Cleveland's Cabinet. Let us hasten on, and as we pass, we too must try to raise a song. Here everybody sings, it requires so little effort to produce a very respectable effect. In about 40 minutes we reach the farther shore and now stop your ears for a moment, while I fire off this light fowling-piece. Crash! thunder! growl!

"Follows the loosened aggravated roar,
Enlarging, deepening, mingling; peal on peal
Crush'd horrible, convulsing Heaven and earth."

Not all the lions in Cæsar's menagerie, nor the great mammoth, (which is believed by many to have inhabited this cave,) nor the peacemaker, nor all together in full concert, could so well imitate the thunders of the upper world.

We now pass Mary's Stalactic Bower, Martha's Vineyard, filled with grapes, which we involuntarily taste, the Bandit's Hall with its rough scenery, the Sulphur Spring, furnishing an abundance of excellent water, and soon we reach Cleveland's Avenue, in which is the noted Cabinet. The first part which attracts the attention is the Snowball Room, snowballs above sticking to the ceiling and snowballs under foot. Beyond for more than a mile the ceiling and walls are literally covered with brilliant encrustations, white as roses; leaves like those of the Corinthian capitol; involutes more perfect than any carved work; fibrous gypsum, like bundles of spun glass; regularly formed crystals, &c., in endless variety. Visitors generally stopt at this place, and return after having dined on the "Round Table" in a hall more gorgeously decorated than that of the knights of old.

But we will extend our walk a few miles farther. We pass the Rocky Mountains; the Dismal Hollow; examine Serena's Arbor—a truly romantic grotto, containing a spring on a stalagmite stand surrounded by beautiful translucent columns; and, taking another branch arrive at last at the end of our journey in Croghan's Hall, fully repaid for a little extra labor. On our right the murmuring sound of a distant waterfall comes up from a dark abyss; on our left, the glassy waveless waters of a spring rest in their quiet bason; in front a mass of stalactite prevents our farther progress; and now, after having rested awhile and taken some refreshment, we may, in five hours fast walking, reach the Cave-house, whence we started.

This brief sketch may appear to you something like exaggeration, but in no particular does it paint in too glowing colors the astonishing reality. A gentleman now present who has seen the celebrated Grotto of Antiparos speaks of it as a bauble in comparison. A party lately from Wier's Cave in Virginia speaks of that truly interesting place in similar terms. A gentleman from New York, who is justly proud of his own Niagara, considers this by far the greater wonder.

Come then and see for yourself—come whether you still doubt or whether you believe. A ride through the barrens, blossoming all over as a garden of flowers, is alone worth a trip to the cave. Here you will find a pleasant house, an obliging landlord, a table well supplied, a pure air untainted by miasmatic exhalations, and (not the least of comforts) rest at night undisturbed by mosquitoes. Here their everlasting hum is never heard—their well-sharpened probuscis is never felt. Are you fond of field sports? you may kill your own venison, turkies, pheasants—catch your own fish, and have them cooked in any way to suit your taste. Occasionally a game at nine-pins will furnish appropriate recreation, or, if you prefer a drive through the shady forest or an excursion on the river, you can be accommodated.

"When twilight dews are falling soft,"

you may listen to the song of some fair lady accompanied by notes evolved by fairy fingers from the trembling strings of the piano; or, strolling wherever fancy leads, enjoy the evening promenade. Here summer diseases are unknown and all the vicissitudes of weather may be avoided. This crowning advantage you may soon be able to appreciate, and, if not here, be forced to exclaim:

"In vain I sigh,
And restless turn, and look around for night;
Night is far off, and hotter hours approach.
Thrice happy he! who on the sunless side
Of a romantic mountain forest crowned,
Beneath the whole collected shade reclines;
Or in the *Mammoth Cave*, divinely-wrought,
And fresh bedewed with ever-spouting streams,
Walks coolly calm; while all the world without,
Unsatisfied and sick, tosses in noon."

Your ever faithful friend, E. F. L.

[Louisville, (Ky.,) Journal.

IRON LIGHT HOUSE. The London Herald describes a light house constructed entirely of cast iron. Might not some material be employed in other edifices?

"The tower is constructed of cast-iron plates; the extreme height from the base to the ball on the top of the lantern will, when completed, be about 130 feet; the diameter at the base is 24 feet, tapering to 14 feet to the top, and then stringing out to 20 feet, so as to form a platform, which is 106 feet high, round the edge of which is a palisade railing. On this platform will be fixed the lamp-room, a polygon of 16 sides, and 15 feet in diameter. The tower is divided into seven floors, the communication between the base and the first floor (which is 20 feet from the ground) is by a spiral staircase, winding round a column in the centre of the tower; this column being hollow, provisions and other articles are conveyed to the various rooms; as also for containing the machinery for working the revolving light. The space between the staircase and plates, will be a solid mass of brick work and concrete. At this floor the interior brick casing is reduced to 18 inches, which is carried up a perpendicular line leaving a circular room of 18 feet in diameter—the spiral staircase is then continued to the second floor, which has likewise a casing of brick; the staircase then passes up to the lamp-room. The five upper floors, following those cased with brick, have an interior casing of wrought iron with an air space between. The mouldings and pilasters are of English oak. The tower is formed of 130 plates, and has flanges projecting inwards, which are connected together by bolts, screws, and nuts, the spaces between the flanges being filled with iron cement, and forms a perfectly air and water tight point. The whole structure is lighted by 36 port-holes, each fitted with a sash glazed with a pane of thick plate glass."

A NOBLE BOY. On Monday afternoon, as a group of children were playing together on the wharf, at the foot of Jay-street, Brooklyn, one of them, James Jaffers, about six years old, fell into the river, and struggling for some time, sank. The cries of his companions brought to the spot a fine little fellow, by the name of *Patrick McLaughlin*, who is *only fourteen years of age*, and who happened at the time to be crossing the street at the head of the wharf. When Patrick reached the spot the child had disappeared below the surface, but he sprang in, and swimming under water, discovered the child gradually sinking to the bottom, seized him, and brought him to the wharf, amid the acclamations of a crowd of men who had by this time assembled. The anguish and gratitude of the mother of the child, who was at hand, may be imagined. [New York American.

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